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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 14, 1843. VOL. XXII.—NO 2

RELIGIOUS MISCELLANY.

CHURCH PEWS.

Messrs. Editors,—It is with much satisfaction that I have noticed in your paper the communications and remarks on the subject of pews, and I rejoice that this subject is beginning to attract some attention in our community, believing with your correspondent A., that this system in our churches is productive of much evil. In Catholic countries, it is well known that no pews or permanent seats are provided for the congregation; there the poor and the rich worship together, and there is at least one place where they can (as they should do,) meet as equals. In this respect they have the advantage of Protestants, and all who will can avail themselves of the benefits which such a worship affords, without money and without price. Let us ask, then, how is it that while we have tried to imitate the magnificence and the expensiveness of Catholic and Episcopal Chapels, as far as lies in our power, we have not tried to imitate their freedom of access, and their regard for the poor? How is it that we have imitated the worst feature, and have neglected the best? We fear that this subject will not bear a thorough and close examination even in the least objectionable cases, and in the worst there has been little or no concealment, for the building of churches, has notoriously been a matter of speculation. The preaching of the gospel has been a matter of trade, and the good tidings of great joy has been proclaimed for dollars and cents. We do not say that all the motives to the erection of expensive churches and luxurious pews have been those of pride, selfishness and ostentation, for except the pew system had been adopted, they could not perhaps have been built at all; but we fear that these motives have had some influence in the creation, as they have in the continuance of the practice. The system, probably, originated in Feudal times, when the Lord of the manor erected a pew often two stories in height, in the upper of which, dozed the housekeeper, or her lady, while in the lower, the same ceremony was performed by the butler or my lady's-maid. These pew-castles, as they may be called, were erected to the great inconvenience of the rest of the worshippers, and as now, to the exclusion of many others. In the progress of time as the selfishness of one became so apparent, the walls of the castle were cut down lower and lower, until they have been, in many cases, converted into slips or private seats —still, however, the selfishness of the system continues—not by one or a few, but by many being kept in countenance by numbers. In a few cases, the walls have been removed altogether, and an experiment is now being made in this city, whether successful or not, remains to be seen, to spend and be spent for the spiritual welfare of others, and to endeavor to remove the pew system, inwardly, as well as outwardly; we fear, however, that this is in advance of the times; we fear that the love of ease and comfort, the love of self, and of what belongs to us, or is supposed to belong to us, is still too predominant in human hearts to make the preaching of the gospel free as the air we breathe, free as all the best gifts of God, free as it was preached by Christ and his followers, and as it should be now, and why is it not? We fear the answer must be because few of the Clergy or Laity feel and act as servants and stewards of our Lord. Let me ask, then, are we sure that the whole system may not be wrong? are we sure that a better appropriation could not have been made of the means which has been devoted to the erection and in the support of churches? By a different use how many teachers and preachers might have been sent into every land and every part of this land supported, not in affluence, but in far greater comfort than ever fell to the lot of our master and his followers. We do not mean to declare that this vast outlay has been productive of no good, but how little, comparatively, and how unproductive to those who need it most, to those who can only *hear* the word; have we not, in short, planted and sown in stone and wood, rather than in human hearts? What then? am I asked, shall we have no Churches? Yes, in every house, hall, barn and log-house in the country, and in the world, if possible, erect an altar at every hearth-stone where a pure sacrifice shall be offered day by day, rather than on one made by hands, where the fire is hardly kindled week by week.

But the worst feature of the system has yet to be examined, that is, not only its selfishness and exclusiveness, but its consequent effect, both upon Pastor and people. Let us suppose a case, if possible, where a wealthy, but sincere Christian, should monopolize to himself and family an equally sincere and talented Preacher, by holding out the inducement of great emolument and luxurious living, what would be the effect upon this preacher for hire, and this hearer for pleasure, after the lapse of some years? Whatever may have been their Christian attainments or endowments at the outset, is it not probable that both would have been made worse instead of better. Now how far this effect is produced in Churches formed on such a principle, must be left to others to judge.

And now comes the questions which your correspondent has asked, and which he finds is so difficult to answer, as well he may, How shall we build and supoort Churches? How find talented and humble Preachers? How banish unkindness, incivility and exclusiveness? How instead of empty pews and deserted aisles have them well filled and crowded on each returning Sabbath? In short, how correct the errors already made, presuming that no more expensive Churches are to be built and no more preachers are to be hired at a rate which causes the question to be asked, if they are worthy of it? These questions may be perhaps answered by a brief account of two churches in or near London.

The pews of these churches were owned by rich individuals who 'went not in themselves and suffered not others to enter in.' The church and pastor were consequently to all purposes of their creation useless. A young and devoted follower of the Great Head of the Church, perceiving this state of things, resolved to make some effort for his Master's cause, and finally, after much effort and perseverance, he induced the proprietors of the pews to give up their right to what was of little value to them. The pews, pulpit and other paraphernalia, were taken out, and plain, substantial seats substituted. He then by active and judicious efforts filled them with the poor, old and young, the serious and religious, so that the dead soon became alive, and also became instrumental of life even to some of those who formerly were dead, who then gave little but now received much. The rewards, the riches of the Pastor could not be counted, for he was rich in faith and rich in good works. Now though few churches may be found so dead as were these, yet is it not a question worth asking whether the present system may not tend to this result, and whether the injury and the evils of the system does not fall upon the rich as well as upon the poor.

W.

REV. DR. CHANNING.

The following extracts will be perused with interest by our readers, as containing portions of Dr. Channing's correspondence in England. They are from a sermon delivered in Lewin's Mead Chapel, Bristol, on the Sunday after the reception of the news of Dr. Channing's death, by Rev. George Armstrong, A. B., T. C. D. Mr A. was formerly incumbent of Bangor, in the Diocese of Down and Connor, but being conscientiously persuaded of the errors of Trinitarianism and Episcopacy, he resigned a lucrative and honorable place, and became colleague with the late Rev. Dr. Carpenter, whose successor he now is.

'May we not know, my friends, from thoughts and words like these, the part this generous nature, this mighty mind, was to take in the struggles of his time for the rescue of so many of that poor 'human race,' pining in ignorance, groaning in chains, weltering in wrong, and adding to its wretchedness by its multiform and accumulated sin? Sentiments like these, dressed in such language, and expressed with such boldness, could not but place this eminent and admirable person in the foremost rank of God's true servants, and man's best friends. Yet, with the modesty of genius, and the meekness of that Master and model, with whom and in whom his soul was ever fain to dwell, he was among the last to understand, or to acknowledge, the fitness of the place to which the world's suffrage was irresistibly in process of raising him. I may be allowed (and perhaps to some of my hearers their introduction may not be uninteresting) to refer to two out of several letters which I have the happiness to possess, expressive of the humility, yet modest candor, with which he speaks of his own productions. In the later of these—(Jan., 1835),—when he had already added so much to his celebrity, Dr. Channing thus writes:—

'As to the interest you take in my writings, I can only say to you what I have often said, that the reception they have met with surprises me. I had no expectation of the effect they have produced. I am not on this account less grateful for the good, which, I trust, they are doing, and I have encouragement to labor, without which my life would be less active and happy.'

While in a former one—(July, 1828),—true to the sentiments to which he had given published utterance, and of which we have had in this address some passing but noble specimens,—he thus more largely speaks:—

"Many of your expressions of approbation I am compelled by my self-knowledge to limit, perhaps I should say, to disclaim. But whilst I question the soundness of the estimate which many make of my labors, I do not less rejoice in the proofs, which occasionally come to me, that what I have written has been quickening and exalting to some of my fellow-beings. I have a deep conviction that Christianity was intended to communicate energy and elevation far beyond what we yet witness; and that our nature was made, and is fitted for the sublimest influences of this religion. If I have helped to spread this conviction; If I have awakened in any soul a consciousness of its powers and greatness; If I have thrown any light on the grandeur of God's purposes towards his rational creatures; If I have done any thing to expose the monstrous error, that curbs and chains are the indispensable and the best means of educating the individual and the race; or if I have vindicated for the mind that freedom which is the chief element and condition of its growth; then I have accomplished the end to which I have devoted my powers. I thank you most sincerely for conveying to me the hope, that I have not been wholly unsuccessful. I feel my poor labors (for I cannot estimate them very highly), recompensed beyond measure by such language as you have used. You have given me a *kind* of approbation which I may enjoy without injury to my virtue, for your letter breathes sympathy much more than it expresses praise. I thank you, and I thank God, for this. Truth, though not responded to, is still truth; but how are we strengthened and encouraged, when, having sent it abroad, it comes back to us in tones, which show that it has penetrated the inmost souls of some at least who have heard it!"

'But it is time I should refer, in the position in which I stand,—nor less perhaps in regard to the existing times in which I speak,—to topics more directly pertinent, and of more deep and touching interest.

"'The spirit which abode in this servant of God, was, in a peculiar and pre-eminent sense, the Christian Spirit;—The Spirit of the Son of God. All his habits, all his tendencies, all his preparations, and modes of thought, conspired to render him the genuine disciple,—the true follower,—the intelligent defender,—and, as nearly as man could approach that character, the heavenly representative, the living reflex of the Blessed Redeemer of the world!

'Truly of him, as of all intelligent and 'UNMOVEABLE' believers in Jesus, it could have been said, that he was 'taught of God,' and had not come to Jesus, '*except the Father had drawn him.*' Loving the Father, communing with the Father, seeing Him in his works, studying Him in his attributes, tracing Him in his purposes, —he was prepared to be the willing hearer of his further words,—the meek recipient of his added lights,—and joyed to be among the free and faithful followers,—as he was fitted to be pre-eminent among the instructed and intrepid defenders, of the pure and holy 'truth as it is in Jesus.'

Dr. Channing had been exposed in early life to the influences of Calvinistic views of theology. But his mind had ever clung to freedom; and that freedom he used, in testing the conclusions which were prevalent and popular in the interesting locality where his youth was spent. It was there (at Newport, in Rhode Island,) in daily meditations, as he walked upon its beach, and listened to the roaring of its waves;—it was there first he entered on deep communings with his God;—it was there he mingled his voice in praises with the tempest;—it was there, 'in reverence and sympathy with the mighty power around, he became conscious of power within;'—and that power was never quenched! With an understanding originally strong, he trained it by severe discipline, and imbued it with the stores of a useful, and ever-increasing, knowledge. His reasoning powers were of the first order; and their sedulous improvement, added to his rare piety, and his pure, refined, and elevated tastes,—beyond all other men of his time, perhaps,—rendered him the best qualified to perceive, to defend, and advance the truth.

Free himself, and wishing freedom for all the world, he sought for no unfair advantage,—and neither concealed from himself or others, the difficulties which lay in the path before him. Truth being his object, objections were sought, not evaded. With a sagacity equal to his candor, and a force of mind proportioned to both, he saw, admitted, and penetrated, the obstacles with which she was surrounded. The question of Miracles never was examined by a more master intellect. And that consistent and accordant miracle,—the life and teaching of Jesus, and the divine spirit that breathed throughout his religion, were handled, not only with a force, a grace, a pathos, peculiar to this extraordinary man, but with an *originality* in some leading points, which rendered his labors on this great subject, a benefaction beyond value to the whole Christian,—I might be justified in saying the whole human,—world.

In criticism Dr. Channing was not elaborate. Perhaps it might be said his mind was rather logical than learned. But with the precision and clearness which his logical habits gave him, he joined such a farseeing, wide-surveying, perception of truth, in all its bearings and relations, through time past, present, and to come, that while none could detect more clearly, or educe more strongly, minuter lights, his manner rather was to seize great thoughts; and these, consistently, perseveringly, unsubduably, all-conqueringly, to place in front and flank of the intellectual and moral battle, in which it was his honor here, as it is his everlasting glory now, to have taken part.

God, in his paternal character; God, in his essential Oneness; God, in his surpassing holiness: Man, his untellable worth, and his ever-growing power and prospects: Sin, its unspeakable ignominy, and ruin: and Christ, with his sweet graces, his given powers, his serene majesty, his unbounded love, his might in death, and the blessed assurance, in his retrieved life, that he was indeed '*the Son of God with power*,' —to give life to as many as should walk with him in the path of lofty or of lowly duty, and seek and do with all his strength and mind, the will of the everlasting, ever-blessed Father; these were the topics which engaged, these the truths which filled, the mighty mind, as they adorned the hallowed life, of him whom, if we would truly love and honor, we should not vainly grieve for; but resolve to study what he wrote, and, by blessing from God, to practice what he taught.

My Christian friends,—I can ask no greater blessing for you. Be free, as Channing began, continued, and ended his mortal life, in and for freedom; and you will suffer no prejudices to prevent, you will suffer no obstacles to impede you in this resolution, and in this happy, holy, and Christian course.

Read, you who have never read them, his sweet and precious reflections on Fenelon. Read his fine appreciations of Milton. Read, his burning reprobation of Napoleon. And that higher and better effort still, the second part, or sequel, of that tract, on the true conception of Power. Read his Baltimore Sermon of 1819—(that Sermon changed the whole course and current of my life; and oh, what blessing I have poured to God, for the light and joy it brought to my soul!) Read, his Discourse at New York, in 1826. What more? Read his Discourse at Providence, Rhode Island, in 1828; and having read, and pondered, and thought on these, if you can abstain from reading *all he ever wrote besides*, in the cause (to him the unsevered, and unseverable, cause), of God and man, then the impression and effect will be very different from all that has fallen to my experience, or can easily enter into my conception. Read them; and if you, the reader, should fail to be a wiser, better, holier and happier man or woman, then my hope of aiding you in what is good, or directing you to what is excellent, must be disappointed, and vain indeed.'

We have received the following from a town at some distance in the country, where the arts it describes have been practiced. We publish it for the benefit of those whom it concerns.

For the Register and Observer.

ARTS OF PROSELYTING.

In these days, when many sects are so zealous in efforts to make proselytes, it is not a little amusing to observe the various arts practised by some to compass their ends. The following modes of proceeding are not uncommon in times of excitement.

As it is not deemed a mark of good breeding to enter a house, where one has no acquaintance with the inmates, or has never had an invitation to call, some clergymen, in their proselyting excursions, are always ready with an excuse for asking admittance. They are very thirsty,—they wish to inquire the way to some place, or learn if there is not a nearer way, than that commonly travelled,—they are anxious to know if the folks there are not related to somebody in their own town, who bears the same name, or to ascertain if there is not a horse to be sold, or something else which they want for themselves, or for some friend, or neighbor. Thus they get in, make acquaintance, are wonderfully civil and entertaining, and receive an invitation to call again; and they are sure to call often so long as there is any prospect of making a proselyte. When their hope or success is gone, they cease to make further calls.

Proselyters are specially anxious to gain access to the sick. But fearing the effect of a call without some desire having been expressed to see them, they send out runners, generally gossipping women, gadders abroad, who, all at once, become very friendly, and show great sympathy. They speak of their minister, as a paragon of excellence, and as having peculiar gifts for the side of a sick bed. At last they put the question, 'should you not like to see him.' The sick one will not be so uncivil as to say no, and accordingly away trots the go-between to the minister and tells him, Mr., Mrs. or Miss such a one would like to have a visit from him. He goes and introduces himself by saying, 'I understand you expressed a wish to see me, and I have come.' Many sick persons have had their last hours thus rudely interrupted by ignorant and self-sufficient dogmatisers. In some cases, the minister knows nothing of the means that have been employed to procure him an invitation, and he becomes an unconscious intruder.

Some proselyters are pretty sure to thrust themselves in where bereavements by the loss of friends have been experienced. They just call to see how they bear their affliction, and to drop a tear with them. But before they leave they continue to lug in some of their sectarian doctrines, which, they trust, will find easy entrance into minds, softened by affliction, and coming as they do, under the garb of sympathy in sorrow.

Other modes of intrusion into families might be mentioned,—but enough has been said to reveal the motives, which prompt some to enter other men's folds and try to steal away the sheep. Their plea will be, no doubt, that they are anxious to propagate truth and convert sinners, and that it is their duty to go wherever a door is opened for them. It is an idle plea,—and if they were as honest as they should be, or if their motives were as pure as they assert, they would not make false pretences, or in plain words, tell lies, in order to get access to people, who have no desire to see them, or to hear their sectarian cant.

It may be thought perhaps that the man, who will take such measures is not worthy of notice—that he can do no hurt. It is not so. He does do hurt; not so much by drawing away members of other congregations to his own, as by exposing religion to the scorn of such as are not able to separate it from the folly and misconduct of loud pretenders to piety.

The self-sufficiency and spiritual pride of these intruders are often intolerable; and if they are treated as they deserve, they cry out, 'persecutors, enemies to the truth!' With this sort of assumption, and by other means, they occasionally have some success and 'lead captive silly women.'

To those who practise such petty arts, we would say, 'you do injury to your own cause; you may, indeed, by your impertinent visits, and assuming airs, make a few proselytes, but you offend and harden more than you convert; the judicious and the reflecting of your own faith must feel agrieved, when they see you pursuing such imprudent courses. Do not, therefore, by mean subterfuges, try to force open doors, which would otherwise remain shut. If you would not like to have your own flocks tampered with in this way, then refrain from tampering with others.' ORDER.

THE INSANE OF MASSACHUSETTS.

There are at this moment a large number of Lunatics in the Alms Houses and Jails of this Commonwealth. The thought is serious and sad to contemplate. Disease should be met with pity, not with punishment; and of all diseases, surely there is none more worthy of compassion than that under which the Lunatic suffers. How melancholy the thought of a blank, bewildered, and frantic brain; and that one thus bereft should be cast into a miserable cell and fettered in irons, seems inhuman. In a former day the idea of being able to restore the insane to health appears hardly to have entered the mind. For us there are other views. The wonderful success of many asylums has clearly proved what kindness, comfort, and judicious treatment may accomplish.

Few scenes can be more painful than those presented in some of our Alms Houses and Jails, owing to the deplorable situation of the Lunatics therein confined. We speak not now of what might have been seen fifteen or twenty years ago, but of what may be seen at this very day. Not many miles from the capital of the State is a poor Lunatic who has been chained for the last twenty years. The iron bracelet is screwed about each ancle, while both feet have been so frozen that nothing but the stumps remain. There the poor creature with his tangled gray hair hanging over his eyes, sleeps by night upon straw, and by day sits laughing in frantic mirth, goaded at times into maniac ferocity by his confinement. In the room below is an unfortunate female chained in the same manner, at times excited by the ravings above, and at others, by the jests of the passers by.

Connected with another asylum is a small building standing by itself. From that low edifice may be heard wild cries, snatches of hymns, songs, curses, prayers. On opening the door you behold, caged, a young woman; she sleeps upon the floor over which straw is scattered. There through the cold winter she lives, if living it may be called, and at all times may be heard her mutterings and screams.

At another Alms House, in a low, narrow cell, crouches a man in middle life. There is no bed in the apartment, the atmosphere is offensive, and here trembling with weakness, shivering with cold, pale and emaciated, you may behold the victim of disease and despair.

At another place may be seen eighteen bereft of reason, in varied conditions of misery; and in the Jail of Middlesex there are confined more than twenty idiots and insane. What crime have they committed? Why should they be there? One poor creature has frequent epileptic convulsions, and is wasted away nigh unto death. Is a Jail a fitting place for him? Shall these unfortunate fellow-beings continue thus through life?—The thief is condemned for a stated time, and with series of months or years comes his release. But when does the Lunatic gain release? Not until he is cured; and the very manner of his confinement is a guarantee that that can be, *never*. The longer the insane remain without proper medical care, the more deeply rooted becomes the disease, and the more aggravated its character.

We have alluded to a few individual cases. There are from 300 to 500 of such cases in the Commonwealth—of lunatics not properly provided for, and very many of whom absolutely suffer. Their situation is one of great severity, and Humanity cries aloud for their relief. They are now in places which were never intended to meet their wants. The keepers of the houses where they are placed may do all in their power, but they speak freely and earnestly of their inadequacy to keep the insane comfortable, and to secure them any prospect of a recovery. They may found in cages, in cold sheds, in dark and damp cellars. They may be found in wretched destitution, stripped of their garments, and in the midst of filth. We desire not to exaggerate. The case is bad enough as it is, and needs not to be made worse. The persons under whom these miserable beings are placed are not expected to understand much, or anything of proper medical treatment. They are furnished with no fitting accommodations, and desire, as much as any persons, that these sufferers should be placed elsewhere. Let it be remembered that hundreds are thus situated, and then conceive of the anguish which is daily experienced; and let it be asked and answered, is it to the honor of Massachusetts that such things should be allowed to continue? * * *

Much has been done in Massachusetts for the relief of the Insane. She has gone before all other States in the Union. And now it may be asked, 'Has she not done enough?' 'Are not these institutions sufficient to meet her wants?' It may be replied, that there are 500 insane in the State not yet under healing influences. That hundreds are still suffering, and many suffering intensely, in alms-houses, jails, and houses of correction. This is said not as a fancy, but as a fact. At this day there is a piercing cry coming up to us for relief.

But it may be asked, is there not room in the Hospitals now existing? It must be remembered that the McLean Asylum is an expensive institution, somewhat private in its character, and also, that it is full to overflowing. In their Reports for several years past they say they have been unable to receive all who have applied, and for those they have received, they have needed more room. The Hospital at Worcester is also full. It has generally 240 patients, and the number of apartments does not exceed 225. In the last Report, for 1842, it is said 'There is scarcely a day in the year when every apartment is not occupied; and much of the time we have more persons in the establishment than we have rooms for their accommodation, and are obliged to lodge them in the halls and infirmaries. It is desirable to be full; but to be overrun, and then to be constantly pressed with new cases, is a subject of great inconvenience.' 'Every year since the Hospital was enlarged we have had applications enough, that have been rejected for want of room, to fill a good-sized establishment.'

The Hospital at South Boston is intended solely for the pauper lunatics of the city, and cannot open its doors to those who suffer beyond that limit.

Here then we see that there is not ample provision to meet existing wants. There are 1514 lunatics and idiots in the State to be provided for. In the three Hospitals there are accommodations for only 492, leaving 1022. Making a deduction for idiotic, and those who can be provided for by their friends, we have at least 500 for whom an asylum should be open. This estimate is verified by the pauper abstract, published in 1840 which gives 518 lunatic paupers, and 369 idiotic paupers. Consider then these 500 lunatics, or call it 300. Consider 300 poor, friendless, forlorn creatures; and must we not feel for them a pang of sympathy, and a desire to act for their good?

What then shall be done? A new Hospital must be established, or our existing institutions must be enlarged. If the present institutions can be enlarged so as to meet the want, this may answer; otherwise, we require a separate asylum. * *

We do not doubt, that if this subject can be fairly brought before our State Government, ample accommodations will be provided for every lunatic in the State, either by the erection of a new asylum, or by the enlargement of those institutions which already exist. Should the Commonwealth persevere until this good work is accomplished, she will eradicate a fearful wrong from the midst of society, relieve hundreds from suffering and complete what has been nobly begun; a work which is worthy of a people's sympathy, and the fostering care of an enlightened government.

For the Register and Observer.

'NO MAN CARETH FOR MY SOUL.'

From whom comes this pathetic exclamation? Was it first uttered by the dark browed Egyptian, pining amid many and mysterious colossi, [illegible] on which his faith could anchor amid the the wild tempest of human passions and contentions? Comes it from the lowly peasant hut where poverty sits enshrined with its train of cares and wants and sorrows? Do we hear it from the lonely couch of mortal suffering, when the sad plaint of decaying energy steals out upon the midnight air? Is it breathed by the despairing slave as he clanks his fetters and asks 'am I indeed a *man* made in the image of the Almighty?' By any or all of these may this touching sentiment have been expressed in other language, but it comes to us as the outpouring of the heart of Him who proved himself one of the bravest of the brave old world, who was crowned king of mighty Israel, and who, by pouring forth his inspiration in rapturous song, is hailed immortal minstrel of the Holy Land.

The royal David, with his victorious armies and faithful generals,—with his almost inexhaustible stores of wealth,—surrounded by obsequious courtiers and a long retenue of servile dependants,—wielding in his high prerogative, an unquestioned sceptre,—with his son and successor growing in grace and beauty in his daily path, and aleady giving promise of the wisdom which sheds such lustre upon his name—even he, the envied and courted monarch of Judea, uttered in the very bitterness of disappointment, 'no man careth for my soul!'

And was it thus with thee, favoured of God? Did no fond and faithful heart hold converse with thine own, show thee thy errors and sins, and point thee to a nobler and happier life? Did they who pressed around to serve thee care only for the perishable temple of thy spirit, when the spirit itself craved nourishment which power and wealth and splendor could not supply? Did the purple robe of authority claim for thee every thing but the skill of the great Physician who could cure thy soul.

Great sire of kings, thou couldst have envied many a lonely shepherd upon Judeas hills, to whose spiritual wants some angel friend loved to minister—for whom morning and evening there ascended from the domestic sanctuary the sweet incense of a mothers and a sisters prayer, winning for him light and strength against the souls dark hour! Did thy weary thoughts never return to the years when alone with thy poetic spirit, breathing the perfumed air of thy native hills, thou hast watched the suns decline and the forth coming stars, resplendently beautiful in the pure atmosphere of that favoured clime, till forgetful of allbelow the heavens thou hast longed to give thy burning fancies wing and soar above their mysteries, and read what can be revealed only to the unfettered and unclouded spirit?

Thou wert unhonoured then and little heeded among thy fellows. The voice of God called thee to the sceptre and crown, and true, to the early impulses of genius thou didst continue to pour forth thy soul-stirring strains of glowing imagery; but the spotless garb of innocence was exchanged for the purple robe of power, and thou wert not proof against the temptations that beset thee. Thy God had not forsaken thee, but in the plenitude of power and the pride of wealth thou didst turn from Him, and steep thy hands in innocent blood, and quaff from the cup of guilt till thy spirit was darkened in its unholy habitation!

The bitterness of thy lamentation shows from what a height thou didst fall while the torch of inspired genius shed a flame so pure and brilliant that uncounted multitudes have paused to do it homage! We bless thee for thy glorious legacy to a grateful world, ministering as it does to the children of genius, the powerful of the earth, and the lowly peasant in his frugal home! From the lofty cathedral and the humble village sanctuary, from the monarchs kingly habitation, and from the lonely cabin sheltered by the forest growth of century, do thy words, adopted by the Christian heart in every age and clime, ascend as a perpetual worship to the holy one of Israel.

IONE.

Boston, Mass.

THOUGHTS ON THE TRINITARIAN CONTROVERSY.

Your valuable correspondent N. asks for intelligence respecting the Unitarianism of the early Christians, and I therefore venture to answer to his call with one or two extracts from the Fathers; though he is probably already well acquainted with them. Unitarians, I would remark, would do well to study and publish extracts from the early Fathers; and while the Puseyites are printing those of the 3rd, 4th and 5th centuries, Unitarians might as well do the same with those of the 1st and 2nd.

In the beginning of the second century Athenagoras of Athens settled in Alexandria as public professor of Platonism in the Museum, but he afterwards joined the Christians and taught Christianity in the same city. In his Apology for Christianity, addressed to the emperor, he confines himself to the defence of the resurrection from the dead and the unity of the Deity, the two points which he thought the most important in Christianity, wholly passing by the biography of Jesus, about which our controversies now chiefly turn. As his name, 'an Apology,' he was careful not to give offence to his persecutors: he acknowledges that the philosophical Pagans were not polytheists, and that their numerous gods were only believed as parts of the deity, that the more enlightened Pagans indeed believed in only one God; but he argues that the eternal, uncreated God is undivided and without parts; and he says that when the Christians spoke of the Son of God, they did not either mean a second God, or a part of the Deity, but only God's wisdom and understanding. Those who are not accustomed to the language of the Alexandrian Platonists might think that Athenagoras did not believe that Jesus had ever lived; but he meant to distinguish, with John, between Jesus and the Logos, the son of God, and he would have added, if necessary, with John, that the Logas, the son of God, became flesh, in the body of Jesus.

The writer of the Clementina, who was an Alexandrian of about the same age, gives an imaginary conversation between the apostle Peter and Simon Magus, and in this he describes the apostle as a Unitarian, and he puts into the mouth of Simon the heretic the Platonic doctrine of two inferior gods proceeding from the Creator of all things. The testimony of this unknown writer to the Unitarianism of the beginning of the second century is not the weaker for his writing under a feigned name.

In the middle of the third century we meet with the first great controversy on the subject, which was conducted by Dionysius, bishop of Alexandria, who had been teaching in the Alexandrian Catechetical school founded by Athenagoras. Dionysius was the champion of the orthodox of that day, and he argues against Sabellius on the one hand, who said that Father, Son and Holy Spirit were only three *names* for one God, and that Jesus was himself the creator of the world; and on the other hand, against Paul of Samosata, who said that Jesus was a man, and that the Word and Holy Spirit were not persons, but attributes of God. But Dionysius himself was not a Trinitarian in the modern sense of the word, but an Arian; for he distinctly argues that Jesus was a created being, though more than a man. (For this controversy, see *Dionysius apud Syncellum*, and *Theodoret. Hoeretic.* ii.)

These three quotations are all of the nature that your correspondent N. asks for; they all go far towards proving the current opinions of the day.

I might further quote the learned Origen, whose orthodoxy was never called in question during his lifetime, who was decidedly Unitarian; but I leave the subject with the remark, that controversialists would simplify the inquiry if they separated the New Testament into its several writers. He would be a bold man that should maintain Paul's Trinitarianism, or Peter's or indeed any other apostle's or evangelist's taken separately.

But Unitarians must not be content to prove that the Trinity is not to be traced to the New Testament; they must show where it did come from; and this I think not difficult. Many of the Egyptian monuments show us their gods in groups of three; and it would seem as if many cities had worshipped their own Trinity, from the earliest times. This early monumental evidence is fully explained by Plutarch in the first century. (*De Iside et Osiride.*) who tells us that the Egyptians believed

in a good and in a wicked god, who governed the world between them; and of these the former made himself threefold, because three is a perfect number and every thing divine is formed of three parts. Here, then, we have in Egypt in the first century a Devil and a Trinity in Unity; and though only explained to us by Plutarch, we see from the monuments that this had been the Egyptian religion from the earliest times.

The next clear trace of a Trinity is in Philo-Judaeus, who wrote about the time of the birth of Jesus, at any rate before John's baptism. Philo tells us (*De Abrahamo,*) that 'the Creator sits with two ancient powers near him, one on one side and one on the other, the one on the right being called God, and the one on the left Lord; and that the middle divinity accompanied on each side by his powers, presents to the enlightened mind sometimes one image, and sometimes three.' We cannot wish for a better proof of how far the Egyptian doctrine of a Trinity in Unity had already been received by the Alexandrian Platonists; Philo, as being a a Jew, a Platonist, and an Egyptian by birth, is the best possible evidence. Philo further tells us, (*De Agricultura,*) that God's Word is his first-begotten Son, by whom he governs the world as a shepherd does his flock. It is from this philosophy of the Alexandrians that John seems to have borrowed the language of the preface to his Gospel.

The above quotations are all drawn from Alexandrian writers, because I believe that Egypt gave birth to the Trinity in Unity. It was in Egypt the Arian controversy began. Arius was an Alexandrian, as well as the bishop who condemned him. Athanasius was an Alexandrian. Egypt was the birth-place of almost every superstitious heresy; and if the relics of Catholic Europe could now be traced back to the tombs from which they came, we should probably find that they were taken from the Egyptian mummies. (See Chrysostome, *Homil. in Martyr. Egypt.*) It is in the history of Egypt that the Arian controversy and the growth of the Trinity must be studied.—*Christian Reformer.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 14, 1843.

THE DEATH AND BURIAL OF UNITARIANISM.

Some facetious correspondent of the New England Puritan has played off a successful joke upon Rev. Parsons Cooke by obtaining an insertion for the following jeu d' esprit.

[From the New England Puritan.]

Messrs Editors,—Will you allow me to ask some of your able correspondents to give the churches, through your valuable paper, a full history of the manner in which Unitarianism has been exposed and refuted in Boston. The time was, when orthodox religion was openly vilified and misrepresented by nearly all the public prints and public men, in that city; when nearly all the professional men, ministers of the Gospel not excepted, were on the side of error in Boston. Now it is far otherwise. A great change has been effected; orthodox religion is respected; while Unitarianism is in the minority, and in the shade. Its ranks are so broken, its main posts so poorly manned, that no one fears its attacks, nor does it hardly exist as a separate order. It has vanished into 'fogmatics.'

I ask for this history because there are other cities in New England where it is in the ascendant,—principally owing to the culpable remissness and wicked laxness of professedly orthodox churches and ministers. I should be pleased to have the history of every pamphlet that has done execution, together with an exposure of mistakes by the friends of truth. Unitarianism is all but dead in England; while in this country there is something in the character of the people, (whether it arise from the nature of our institutions or the influence of climate, or some other cause, it may be not easy to determine,) which keeps alive unitarianism, universalism (now nearly the same thing) and all sorts of error. The orthodox churches in America are militant, for it would seem that for a long time to come at least, they are destined to labor for the conversion of the world, with weapons in one hand. R.

Though this is a joke in reality, it may have been intended in earnest, and its probable purpose was to deceive the country subscribers to the Puritan into a belief of what we have so often heard asserted, that Unitarianism was in a dying state. So 'Unitarianism has been exposed and refuted in Boston,' has it? Well, that is news to us. Never were the condition and prospects of this pure form of Gospel faith more encouraging. Together with our own constant increase as a distinct denomination, the influence which Unitarianism has exercised upon Orthodoxy is incalculable and immeasurable. Our faith years ago came to the revival of our Churches from a state of spiritual death. Congregations had long been sitting and dozing under the ministrations of bodies of Divinity without souls. Creeds and covenants had become lifeless mockeries. Unitarianism came with its fresh, vigorous life to quicken dry bones. Our fathers describe to us the state of the Churches under Orthodox ministrations as melancholy in the extreme. For what indeed can be more melancholy than the prevalence of such a faith as Calvinism, professed, but not believed! We are forced into the persuasion that not one half of those persons, who are numbered in the ranks of Calvinism, have any faith in it. The plain confessions even of some of the Church members compel us to believe, that their experience has consisted only of attempts to pervert their reason and the Scriptures to an accordance with a professed covenant. The influence, which Unitarianism has exerted in making Orthodoxy tolerable, has been, as we have said incalculable. That believing 'for substance of doctrine,' what the fathers wrote out word by word, giving each word a meaning, and receiving its meaning, is an ingenious subterfuge to which Calvinism has been absolutely driven by Unitarianism. Time was when Orthodoxy could exclude a citizen from voting, could force its way to the private fireside with its annoyances, could interfere with the rights of parents over their children, could convert prayers for mourners into insults upon the dead, and by a thousand nameless methods could sadden life and divide communities. Behold the change! Now and then an individual appears, who, living with his eyes closed, to what is passing around him, or being intimate only with a circle of his own likenesses, indulges the pleasant dream that Orthodoxy is to win back its lost ground. It is a well known fact, that independently of the acknowledged Unitarians connected with our own Societies, there are more who hold our faith, though they retain their relations to other denominations, than there were before the rupture occurred at the beginning of this century. And then how has the tone of Orthodox preaching and measures been softened! What minister in this neighborhood at least would dare to preach in the spirit of Wigglesworth's 'Day of Doom?' [See another column.] How does the presence of a Unitarian parent, brother or sister in a family, influence the conversation of an Orthodox pastor when he makes a call upon some members of his flock? We are happy in the acquaintance of several Orthodox clergymen, from whose doctrinal sentiments we scarcely differ at all, and whom it would give us as much pleasure to hear from our pulpits, and whom we would as cheerfully admit to them, as any of our own brethren. Unitarians have wholly ceased to protest against miscalled revivals of religion, because their own sentiments are so boldly uttered by the Orthodox. Unitarians, in this neighborhood cannot sit with patience and hear a controversial sermon, for they consider the dispute between the two parties settled by the simple fact that Orthodoxy has yielded up its most objectionable features. We hope that the correspondent of the Puritan will be gratified by an insertion in the columns of that paper, of this requiem of Unitarianism. Our English brethren with their three hundred and fifty Chapels will be surprised at the report of their death, coming from this side of the water.

Yet, after all, there is something natural in the comfort which Orthodoxy now takes to itself. It has met with a resurrection. Unitarianism has infused a new life into it, and like every resurrection, it has been brought about by the decay of its shell and teguments. Since the Puritans landed on these shores Orthodoxy has passed through more distinct phases than there have been generations. Each is distinctly marked in Church records, pamphlets and huge volumes. We must be allowed in taking pride to our denomination, our scholars, our critics, our distinguished and excellent [illegible] saints, our philanthropists, and our humble village Christians, for having brought about the last phase of Orthodoxy, and the most glorious too, saving only that which will appear before this century closes, when it will adopt the Holy Scriptures for its sole creed.

'CHRISTIAN WORLD.'

This is the comprehensive title of a new religious paper the first number of which appeared in this city last week. The prospectus announces that it is to be issued weekly, by George G. Channing as Publisher. The editorial management of it is not ascribed to any individual or Society, but from its contents we infer that it is to be devoted to the interests of Unitarian, or pure, and primitive Christianity. The specimen number is remarkably rich and interesting, and we hail this valuable accession to a cause which is dear to us. There is a variety in its articles, and all of them exhibit the signs of earnest life. From some sentences and paragraphs of its contents, we should infer that their writers have some peculiar or novel methods to suggest for the edification of our Churches, and for the promotion of the quickening influences of religion and philanthropy. We shall look with interest to its succeeding numbers for the development of its promised plans. Our friends and fellow-believers do not lack either the will or the means to support a paper, which shall bring to their homes a weekly offering of sacred counsel and instruction. So numerous are the varieties of taste, feeling, opinion and project which now appear in each and all religious denominations, that journals varying in tone, spirit and sentiment, seem to be called for, to meet the wants and sympathies of all. Dr. Lamson in his excellent Address at the Berry Street Conference last spring, assured us from his rich experience, that the age of protest against the Trinitarian dogmas had not passed by, and that if we ceased to controvert them earnestly, we should soon be driven from the land. The new paper before us makes statements well nigh contradictory of this. Another, and a rather amusing instance of prevailing differences of opinion was lately brought to our notice by the fact, that the same pen-full of ink was used in our office to erase the names of two subscribers from our list, the one because we inserted in our paper notices of the Latimer meeting at Faneuil Hall, and the other because we did not insert more about it. A number of communications, some of which we have put into the fire, some of which we have laid by, and some of which we have inserted, have often pleasantly reminded us of that which is not a fable, though it is so called, but a true narrative, viz., the story of the old man and his son, with their donkey. A friend near by will ask us if we do not give too much room to notices of erroneous statements in a paper of a very limited circulation, to controversies which interest but a few, to doctrines which our friends thoroughly understand? While we are meditating upon this question, the mail brings us a letter from some distant subscriber, stating that our paper ought not to be made up with reference to those, who live in the midst of a thousand means of sympathy and aid in the profession of their faith, but should consult the interest of those in isolated situations, who look to the organ of their denomination to give them answers to gainsayers, disputants and cavillers. But as we cannot bring our minds to the resolution that we will carry the donkey, we must be guided by moderation, justice, and our own opinions.

But to be serious again, we think there is the interest and the means in our denomination to support two journals, even should they not differ the least. Yet the attempt has been several times repeated and has failed. When we heard that a new paper was projected, we availed ourselves of the notice to seek relief from our own responsibilities. Though our labors are arduous, there is much in them that is agreeable. Still we wish to be relieved of them, in order that the work may be better performed, as we have assumed it only till a competent Editor can be obtained. We therefore requested our Publisher to go to the projectors of the new paper, and to offer to them the free disposal of the editorial management of this. We now formally repeat our request. We wish that the persons—to us unknown—who are to edit the new paper, and who in their first number have shown their competency to do it well, would take this 'Christian Register and Boston Observer,' and altering its name to embrace the 'world' or the universe, as they may choose, edit it according to their own tastes and wishes. They shall receive its management, unpurchased and free, with our thanks, and we will erase our names as Editors *pro tem. pore*, and sign them as subscribers, '*pro vita.*'

For the Register and Obser ver.

INDIVIDUAL RESPONSIBILITY.

The proneness of men to lean upon others, to act in masses, to go as far as others go and no farther, is the result of the dogmatic preaching so prevalent among some teachers. It has been an incubus upon the free spirit, chaining it within the dim vision of its chosen leader, making it fear to step beyond the bound prescribed by a fettered spirit, for that must be a fettered spirit that would fetter others. Will it avail us before the tribunal of God, that we thought and acted as our teacher, that we kept pace with the means of society, instead of looking up to the high ideal of Christ and obeying the oracle in our own hearts? Let each one go to the living fountain himself, and let the teacher address his hearers not as passive recipients of his sentiments, but as fellow-seekers after the truth, which can make us all free, as souls capable of seeking and knowing the truth as himself. Let him arouse his hearers by appealing to the truth in their own souls, dormant it may be, but surely there, instead of lulling them into supineness by teaching his own authority for their acceptance. The true soul spurns the fetters that men would throw around it, and seeks itself to know what is its duty and when known is prompt to act. It allows no great gulf between thought and action, duty and life. It stops not to ask whether society is acting out that truth. But the truth, as it is in Jesus, having become a light to his soul, he walks by it. Let the questions be often in our minds. Why am I living? What is my mission in life? What are my individual duties? Is my life a culture of the spirit and have I opened the door of my heart for Jesus to come in? Has it been a part of my mission to give an open testimony to the truth? Am I studying my own duties more than looking to see how others perform theirs? Is my religion an outward semblance or is it truly an inward life? Is it the sweet motive of all my actions, the perenial spring producing my outward life? Or is it a sober face on the Sabbath and a pharisaical observance of the outward forms of religion, while I neglect the daily regeneration of the heart? A pure heart, this then is the supreme good, and there is no other that is like it. There is nothing on earth worth striving for with any comparative anxiety. Without this, there can be no real good or true happiness in this world or another, in time or eternity. To attain it, we must more deeply feel our individual responsibility and lean less upon others, and think not, because the world seeth not our short comings, the eye of Omnipotence is dim. Let not the waves of circumstance waft us through life passively, but let us seek our own peculiar path of duty in the firm belief that 'the peace of God which passeth all understanding,' is not to be attained but by the highest and most strenuous action of our souls, an action, in which all our powers and affections sustain and perfect one another, gaining strength to perform the hardest duties and sublimest virtues, to which God may call us. Seek not religion from without as something foreign to our nature, which comes and takes up its abode in our souls, but have faith in the gem that lies in our own breasts, faith in what it may become if nurtured by our own exertions, until it shall become a central sun shedding its beams over all our acts, vivifying our whole life. In no other way can we satisfy the deepest wants of our nature or the high aspirations of our souls. But the voice of our own passions must be silenced, before we can truly listen to these thirstings for a purer life. I would not disparage the need of human instruction for every mind, but let not that instruction be such as to engender a slavish dependance and a weak faith, instead of arousing the soul to consciousness and a free use of its own powers. M.

FAITHFUL DISCIPLINE OF THE MIND AND HEART.

The constant changes and diversities of religious opinion form an improving study only for those who can investigate them thoroughly. On this point it is certain that a little knowledge is a dangerous thing. People become skeptical and indifferent to religion through a superficial acquaintance with religious dissensions—but if they will search these differences deeply, they will find a valuable aid to faith—they will learn the secrets of the heart—the hidden machinery of motives, and will be able to explain all difficulties, not only in perfect consistency with the duties of religion, but in a way which will substantiate them. How constantly and forcibly is the truth impressed upon the thoughtful mind, that faith must be the growth of personal piety; that no instruction, no reading, no preaching, no conversation can kindle life in the heart which is without an altar for private discipline and prayer! The Author of our mysterious consitution has made thirst and hunger to be the provocatives to labor; appetite craves, and toil must meet its wants. The mind and heart are likewise teased by the same necessities which provoke them to seek a supply of their wants. Doubt and anxiety are to the mind what appetite is to the body, a sign of an unsupplied want. Men never mistake the calls of hunger and thirst, but proceed forthwith to gratify them. They labor, they work, they gain their bread and they eat it with refreshment. Why will they not thus interpret and listen to the demands of their moral and spiritual nature? But multitudes in this respect are faithless. A doubt arises in their minds. The Almighty sends it there to teach them that they lack faith, that they must have faith for the sake of their peace, and he would thus instigate them to labor for it. But many do not thus heed the warning, they do not even obey the instinct. They choose to look upon one of their doubts as evidence of the uncertainty of truth. It does not occur to them to regard their unsettled and anxious state as an incentive to deep thought, to self-discipline, to earnest study, to patient inquiry. This is one of the most common feelings of men, and it is apt to prevail at such periods as the present, when the abundance of instructors, and the multiplicity of the means of knowledge, and the various popular excitements connected with religion, draw off the thoughts of many from a sense of their own obligations to exercise their powers in an individual search for the truth which they need. We would say to all whom we may advise, either, do not perplex yourselves at all with the various excitements now prevalent on religious subjects, or else look very deeply into them, and recognise your own personal obligations to be faithful in the use of all the means for verifying the truth in your own heart. Employ your solitary hours with twice as much of thought as of reading. Occupy the time in which only your hands are busy, with sober reflection upon life as it displays its great lessons to you. Remember that the wants and the powers within you demand, and are fitted for the attainment of, a faith, which, if it is to repose with confidence upon Jesus Christ, is to be familiarised to its trust by the sympathies and attachments borne from the struggles of your spirit.

For the Register and Observer.

SCHEME OF SALVATION.

A pamphlet of 24 pp. has recently been re-published in this city, entitled, 'Essential passages of a letter addressed by the Rev. P. E. Butler, B. A. to the Unitarians of Ipswich, England, on the occasion of the Rev. Joseph Ketley's renunciation of Unitarianism.' As this pamphlet contains no argument, it is of a perfectly harmless character. Its object is simply to give an 'account' of 'Butler's discussion with the Rev. Joseph Ketley, which ended in Mr. Ketley's renunciation of Unitarianism.'

The aim of its re-publication seems to be to show the brethren on this side of the water, that the best made to convert a Unitarian is first to determine the *true scheme of salvation*, before any endeavor is made to teach the more difficult doctrines of the Orthodox Creed. In other words, t would seem to admit, that if their scheme of salvation by the atonement is not true. then those other doctrines of their creed, the Trinity, Deity of Christ, &c., cannot be understood or believed. 'Be fully satisfied,' it says, 'what is the *scheme of salvation* unfolded in Scripture; and until you are so, keep the consideration of all other points in abeyance. Until that all-important question be rightly decided, to entertain others may perplex, and cannot profit you. I fear that even by good and well-intending men, the present controversy is not always managed as it ought to be. Instead of beginning with the *scheme of salvation* unfolded in Scripture, (its authority being acknowledged on both sides) and first determining a question which lies at the bottom of every controversy relating to essentials, and concerns the salvation of every man, they often begin, and too exclusively dwell, upon doctrines which, contemplated apart from the scheme of salvation, appear to disadvantage, divested of their glory, and incapable of profiting the mind.'

Here, it will be perceived, is an orthodox admission of some importance, namely, that there are 'doctrines' connected with their belief, 'which, contemplated apart from the scheme of salvation, appear to disadvantage, divested of their glory, and incapable of profiting the mind.' These doctrines here referred to are the other points of Calvinism, except that of the Atonement. The atonement, as they understand it, the innocent suffering for the guilty, is that scheme of salvation without which those other doctrines are incapable of 'profiting the mind.' Now if it can be shown that this *scheme* of theirs is not the Scriptural one, the whole fabric of their belief falls to the ground. The other doctrines, independent of this scheme, are absurd, irrational, incapable of profiting the human mind, and of course cannot be divine truth.

We like this position. We hope the issue hereafter will be, between the antagonist sects, on this point, namely, what is the true scheme of salvation revealed in the Scripture, *its* authority being acknowledged on both sides. In other words, *is* the true scheme of salvation, repentance and reformation on the part of man, and reconciliation toward God, through the mediation of Jesus Christ; or is it an Atonement made on the part of Jesus to appease the wrath of God, to satisfy his justice so as to enable Him 'to extend mercy to his erring and sinful, but repentant creatures.' We appeal, for an answer, to the law and the testimony, and are willing to abide the issue.

The scheme we adopt is that of Repentance and Reconciliation on the part of man, and maintain that the whole tenor and scope of Scripture supports this scheme, and gives little or none to the other. This scheme was ushered in by angels, proclaiming, 'Peace on earth, good will to man,' John came preaching Repentance, and when Jesus commenced his ministry, it was in words of the same import. Repent, for the kingdom of heaven is at hand. In his first, and most solemn discourses, he pronounced those to be Blessed or Happy, who were humble in spirit, who were poor, or pure in heart. He denounced and condemned those only who were angry, &c., without a cause. With him, it was, not every one that *said* Lord, Lord, that was to enter the kingdom of Heaven, but they that did the will of his Father which is in heaven. No atonement, no other condition, nothing but the doing, on the part of man, the will of God. The distinction, he would make at the final Judgment, is, irrespective of any atonement, between the merciful, who had fed the hungry, &c., to whom he said, Come ye blessed of my Father; and the unmerciful, the avaricious, the hard-hearted, who were to go away into everlasting punishment. It was *he*, no matter who, that *believed* on him, that was to enter into everlasting life, without any condition that first of all there must be an atonement made to the Father. The only condition is *belief*, that is, belief of the heart, leading to holiness of life. 'Herein,' says the blessed Apostle, 'is love, not that we loved God, but THAT HE LOVED US, and sent his Son to be a propitiation for our sins.' The language no where is, that God was reconciled to man by Jesus, but it is everywhere 'Be ye reconciled to God.' 'Repent ye, why will ye die.'

This, we maintain, is the whole scope and tenor of Scripture, the only true scheme of Christian salvation. If therefore it was the object of the mission of Jesus to reconcile man to his Maker, and not his Maker to man, the doctrine of Christ's deity falls to the ground, because for such a purpose it was altogether unnecessary. One of the persons or somewhat's in the Godhead then is disposed of, and there is no longer any Trinity. These and other kindred doctrines, at once 'appear to disadvantage, divested of their glory, and incapable of profiting the mind.' The other scheme may be more *popular*, because it is so much easier to obtain salvation by the merits of others rather than by our own. But if it is not the Scriptural scheme, the sooner it is discarded the better for the advancement, happiness and final salvation of our race. G.

For the Register and Observer.

CHRISTMAS ANNIVERSARY.

The Annual Meeting of the Cambridgeport Parish Sunday School, took place in the Rev. Mr Muzzey's Church, on the afternoon of the 25th of Dec. The Church was beautifully and tastefully decorated: and no one could contemplate the rich garlands and delicate festoons of evergreen, without being forcibly reminded of the amaranthine flowers of virtue, and impressed with the perennial verdure and beauty of the paradise of God. It was a happy and refreshing season; and many hearts glowed with devotion and gratitude, that they had been spared to participate in a festival so interesting and holy—the commemoration of the Birth-day of a Savior.

The following exercises were performed in a manner highly appropriate to the occasion.

Voluntary on the Organ. Prayer. Hymn. By Caroline F. Orne,—A Teacher. Tune,—Creek Bath.

Swift speeds the flight of Time;
The rapid years roll on;
Ere we may pause to watch their course,
They vanish and are gone.

Pleasant it is to meet,
Pleasant from year to year,
Upon this holy, blessed Day,
Still to assemble here.

Pleasant to tune the lay,
Sweet the glad voice to raise;
Pleasant to fill the house of prayer
With tones of love and praise.

Praise we the God of love,
Who all things good hath given,
But most we praise him for his Son,
Who leads us up to heaven.

Not at this holy time,
Not in this house alone,
Should we his precepts mild obey,
Or his example own.

But each swift fleeting hour
Should tell some good deed done,
Some holy thought, some purpose pure,
O'er sin some victory won.

Address to the Teachers. By Albert Fearing. Address to the Children. By John C. Park. Hymn. By John Thornton,—A Teacher. Tune,—Hansen.

Auspicious day! which gave a Savior birth,
Which brought good will to men, and peace on earth;—
With hearts devout, adoring nations raise,
In grateful melody, the hymns of praise.

The Son of God, commissioned from above,
Descended on an embassy of love,
To conquer sin, to calm a world of strife,
And point the way to everlasting life.

In His examples and His precepts shine,
With light celestial, truth and grace divine;
The hosts of heaven, amazed, beheld the plan,
Designed from moral death to rescue man.

To Him who lived, and died, and rose, to bring
A ransomed world before heaven's holy King,
Let every soul in grateful homage bow,
And breathe to God the consecrated vow.

Address to the Parents. By Geo. G. Channing. Doxology. Old Hundred.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord,
Eternal truth attends thy word,
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

The number of scholars present was about one hundred and twenty. This juvenile choir chanted forth their hymns with admirable and thrilling effect. Old men, whose heads are blossomed for the grave, had their attention riveted to the performance of the music; and it was easy to perceive that their hearts were warmed with feelings allied to those which glowed in the benevolent bosom of the Son of God, when he manifested his deep and tender regard for children. One might fancy that he saw saints and angels in embryo, and heard them practising their introductory hymns, before joining the beatified choirs in heaven.

The several gentlemen who kindly consented to address the Teachers, the children and the parents, discharged the duties they had assumed in a manner perfectly satisfactory. Their feelings were those of *men*, and of *christians*. Their language was chaste, and adapted to the occasion; and the sentiments it conveyed reached the soul. It was, emphatically, 'like apples of gold in pictures of silver.'

The happy and eventful day was closed by social and religious evening services in the Vestry; at which those who had so freely and ably contributed to the commemoration of the day, took a distinguished and acceptable part, by delineating, in the most beautiful and winning habiliments, the sympathies, the duties, and the soul-thrilling transports, that can be found only in the religion of Jesus Christ.

DISCIPLE.

WIGGLESWORTH'S DAY OF DOOM.

To meet the wishes of some of our subscribers, we insert the only portion of this ancient New England Pastoral, which we have ever seen. We extract it from the fifth volume of the Christian Examiner. It there appears, as one link in a long chain of authorities, exhibiting the Calvinist doctrine of 'Infant Damnation.'

This extract we regard as one of the most important in the whole controversy. It is from Wigglesworth's Day of Doom, a work repeatedly published in this country, and, according to Cotton Mather in England; a work which was taught our fathers with their Catechisms, and which many an aged person with whom we are acquainted can still repeat, though they may not have met with a copy since they were in leading strings; a work which was hawked about the country printed on sheets like common ballads; and, in fine, a work which fairly represents the prevailing theology of New England at the time it was written, and which Mather thought might 'perhaps find our children till the day [of doom] itself arrives.' Wigglesworth was the minister of Malden, and a 'fellow *and* tutor,' as Cotton Mather calls him, in Harvard College. The poem describes the transactions of the last day, and the little reprobates talk so well, and their arguments are 'taken off' so Calvinistically, that we shall give the whole account of their appearance at the bar, their defence, and final condemnation. It is as follows. First, according to a marginal note, '*reprobate infants* plead for themselves.'

'Then to the bar all they drew near
Who died in infancy,
And never had or good or bad
Effected personally;
But from the womb unto the tomb
Were straightway carried,
(Or at the least ere they transgressed)
Who thus began to plead:

If for our transgression,
Or disobedience,
We here did stand at thy left hand,
Just were the recompense:
But Adam's guilt our souls hath spilt,
His fault is charged on us;
And that alone hath overthrown,
And utterly undone us.

Not we, but he, ate of the tree,
Whose fruit was interdicted;
Yet on us all of his sad fall,
The punishment's inflicted;
How could we sin that had not been,
Or how is his sin our
Without consent, which to prevent,
We never had a power?

O great Creator, why was our nature
Depraved and forlorn?
Why so defiled, and made so vile
Whilst we were yet unborn?
If it be just, and needs we must
Transgressors reckoned be,
Thy mercy, Lord, to us afford,
Which sinners hath set free.

Behold we see Adam set free,
And saved from his trespass,
Whose sinful fall hath spilt us all,
And brought us to this pass.
Canst thou deny us once to try,
Or grace to us to tender,
When he finds grace before thy face,
That was the chief offender?'

Another marginal note tells us that their 'arguments are *taken off*,' by the Judge, thus;—

'Then answered the Judge most dread,
God doth such doom forbid,
That men should die eternally
For what they never did.
But what you call old Adam's fall,
And only his trespass,
You call amiss to call it his,
Both his and yours it was.

He was designed of all mankind
To be a public head,
A common root, whence all should shoot,
And stood in all their stead.
He stood and fell, did ill or well,
Not for himself alone,
But for you all, who now his fall,
And trespass would disown.

If he had stood, then all his brood
Had been established
In God's true love, never to move,
Nor once away to tread;
Then all his race, my Father's grace,
Should have enjoyed forever,
And wicked sprights by subtle slights
Could them have harmed never.

Would you have grieved to have received,
Through Adam so much good,
As had been your for evermore,
If he at first had stood?
Would you have said, we ne'er obeyed.
Nor did thy laws regard;
It ill befits with benefits,
Us, Lord, so to reward?

Since then to share in his welfare,
You could have been content,
You may with reason share in his treason,
And in the punishment.
Hence you were born in state forlorn,
With natures so depraved;
Death was your due, because that you
Had thus yourselves behaved.

You think if we had been as he,
Whom God did so betrust,
We to our cost, would ne'er have lost,
All for a paltry lust.
Had you been made in Adam's stead,
You would like things have wrought,
And so into the self same woe,
Yourselves and yours have brought.

I may deny you once to try,
Or grace to you to tender,
Though he finds grace before my face,
Who was the chief offender;
Else should my grace cease to be grace,
For it should not be free,
If to release whom I should please,
I have not liberty.

If upon one what's due to none
I frankly shall bestow,
And on the rest shall not think best,
Compassion's skirts to throw,
Whom injure I? will you envy,
And grudge at others' weal?
Or me accuse, who do refuse
Yourselves to help and heal?

Am I alone of what's my own,
No master or no Lord?
Or if I am, how can you claim
What I to some afford?
Will you demand grace at my hand,
And challenge what is mine?
Will you teach me whom to set free,
And thus my grace confine?

You sinners are, and such a share
As sinners may expect,
Such you shall have; for I do save
None but my own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less,
Though every sin's a crime.

A crime it is, *therefore in bliss*
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell.
The glorious King thus answering,
They cease and plead no longer:
Their consciences must needs confess
His reasons are the stronger.

Thus all men's pleas the Judge with ease
Doth answer and confute,
Until that all, both great *and small*,
Are silenced and mute.
Vain hopes are crept, all mouths are stop't,
But that 'tis just, and equal most
They should be Damn'd for ay.'

What Wigglesworth thought of 'the easiest room in hell,' may be gathered from the following stanza.

'But who can tell the plagues of Hell,
And torments exquisite?
Who can relate their dismal state,
And terrors infinite?
Who fare the best, and feel the least,
—Yet feel that punishment,
Whereby to nought they should be brought
If God did not prevent.'

RECENT PUBLICATIONS.

The Monthly Miscellany of Religion and Letters. Vol. VIII. Jan., 1843. Boston: Crosby & Co. 8 vo. pp. 64.

This Monthly which its readers have learned to wait for, as the day of its publication recurs, from the value and interests of its contents, has secured for itself a permanent footing. It appears now in a very neat and tasteful form, with new type and excellent paper. The Publishers have generously enlarged it, by the addition of sixteen pages to the forty-eight promised in the original prospectus. We hope their enterprise will be gratefully responded to by a proportionate increase of the subscription list. The contents of this number consist of a Sermon by Rev. N. Hall, of literary and Theological Essays, Notices of Books and Articles of Intelligence. An account of the Community at Northampton, will be found particularly interesting.

Musical Gift for the Young; containing Musical Anecdotes and Stories, with forty-two pieces of Original and Selected Music. By the Singing Master. Boston: Crosby & Co., 1843. 16mo. pp. 190.

This little volume might properly be entitled, 'Singing made easy,' i. e., if the taste and the sense of hearing are presupposed. The elements of the art are given in simple conversations, and illustrated by anecdotes, interspersed with pieces of music adapted to various songs. There is such a liveliness and variety in the book, that we have found ourselves insensibly interested in it, though we are beyond hope from all the instruction which it imparts.

A Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer. Written and Printed by some of the elder pupils in the West of England Institution for the deaf and dumb. Re-printed from the last London Edition. Boston: Crosby & Co., 1843. 32mo. pp. 104.

The subject of this volume is certainly

most beautifully adapted to the labors of those unfortunate beings, who, deprived of two of heaven's best gifts, are more tenderly drawn to the submission and confidence of Prayer. It is a pretty little work, its sentiments are excellent, and its construction is ingenious. We recommend our readers to purchase it as a little pocket companion for travelling.

American Eclectic and Museum of Foreign Literature. Conducted by J. H. Agnew, & E. Littel, Jan., 1843. 8vo. pp. 144.

An Editorial notice informs us that this number is not a specimen of what the future numbers will be; the arrangements for the union of the two periodicals well known to the public, not having been completed in season to allow a fulfilment of the design contemplated. The American Eclectic being a selection of the choicest specimens of the periodical literature of Great Britian and the Continent, has been published on alternate months for two years. It is now united with Littell's Museum, and will appear monthly. It will contain more matter than all the four English quarterlies combined, and the Editors promise that it shall contain translations from the German. In this number we find the three most valuable English articles, the Review of Alison's History of Europe, a sketch of the life and works of Chatterton, and Memoirs and Remains of Charles Wolfe. A work of this size might well comprise all that is really worthy of perusal in the periodical literature of Great Britain. The qualifications of its Editors are a pledge that they will exercise judgment, scholarship and impartiality in the selection of their materials. Messrs. Saxton & Peirce, 133 Washington st., are the Agents for this city. We would recommend the work to all who are now making their choice for the year.

We find from the Courier of Tuesday last, that Mr. Greele of Boston offered the following order in the House of Representatives; and sustained it by some remarks which present strongly the considerations in favor of the proposed change. There is much to be said however on the other side.

Mr. Greele of Boston moved the following order:—

Ordered, That hereafter the annual election sermon shall be delivered in the hall of the house of representatives.

Mr. Greele supported the order in the following remarks,

'I have frequently, Mr. speaker, avowed myself on this floor an advocate for the usages of our forefathers, and it is with great reluctance that I ever propose a departure from the ancient landmarks that have been erected by our predecessors—for I acknowledge that revolution is not always reformation, and that change is not necessarily synonimous with improvement. But in the order, which I have just offered, I propose to retain the substance, and to change only the circumstances and the manner. The house will recollect, that in former times the government was organized in the pleasant month of May. That was the season, then, as it is now, of our religious anniversaries. These and various other meetings usually brought to our city a great influx of strangers from different parts of the commonwealth and of the union. Then was the fitting season for a civil and military pageant. In those bygone days, bright eyes beamed upon us, and white handkerchiefs waved over us from the balconies of the houses and shops in Washington street, as we wended our way to the Old South church, the consecrated place of our religious services. But alas! the glory has now departed. As the weather is usually inclement at this season of the year, and the hour for worship is generally the hour for dinner, but few of our members attend the former service; and when we reach Washington street, no roses are showered on our heads or strewed in our path; for our friends are then employed in discussing the viands of their own dinner table, instead of spreading our way with flowers. Besides, according to the ordinances of nature, May flowers do not grow in the snow banks of January. I appeal to my friend from Salem, who is a gentleman of military science and experience as well as a 'learned pundit,' (to quote his own expression) and ask if it would not be agreeable to the military themselves, that the change contemplated by the order should be made, especially as the civil part of the pageant is somewhat of a sorry affair, unworthy, in appearance, of the fine looking escort that conducts it. I might likewise add, that the proposed change will save the commonwealth thousands of dollars, a consideration entitled to some regard in those days of scrutinizing economy.

I have yet another and a higher reason for the change. I would that we should invest this hall with as many moral and religious associations as we can. We have already consecrated in this place an altar for the morning service. Let the annual religious offering likewise be laid on that altar; and I trust that both will ascend as incense to heaven.'

Upon the proposition not to elect a regular chaplain, but to request the clerical members of the house to officiate in turn, Mr. Greele offered the following judicious remarks.

Mr. Greele said—

'I am entirely opposed to the innovation proposed by the gentleman from Westfield. I would select for chaplain one from the clergy at large, instead of requesting the clerical members to officiate in rotation. I have great respect for the clergy of all denominations, provided they have the spirit of their Master. But, sir, we are told that 'they have this treasure in earthern vessels.' They are not exempt by their profession from the usual infirmities of human nature. Supposing one of these reverend gentlemen should be called to officiate, after an exciting debate, in which he had participated; would he be in a fit state of mind to address the throne of Grace on our behalf, and should all of us be in a fit state of mind to join in the devotions?

I contend that no clergyman should undertake to lead in the devotions of this hall, without due preparation of heart and of speech. The priests of old were commanded to 'bring to the sanctuary beaten oil.' The spirit of the command is upon us. I would put it to the clerical members of this house, whether they will be prepared for the double duties, lay and clerical, assigned them by this order? I am almost willing to say that I will abide the answer, they may give me.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From the Auxiliary Association in the Rev. Mr. Coolidge's Society, Boston,	$23 00
From the Auxiliary Association in Portland,	41 00
From the Auxiliary Association in Bangor,	49 00
From Mr. Amos M. Roberts of Bangor, in part, to constitute himself a Life Member,	6 00
From Mr. Sam'l. H. Dale of Bangor, in part, to constitute himself a Life Member,	5 00
From the Auxiliary Association in Milton, N. H.,	15 00
From the Auxiliary Association in Framingham,	17 00
From the Auxiliary Association in West Dedham,	9 00
From the Rev. Mr. Bulfinch's Society, in Washington, for tracts,	32 00
From the Auxiliary Association in Berlin,	5 00
From Jonathan D. Meriam, Esq., of Berlin, a Donation,	5 00

H. P. Fairbanks, 74 Kilby st., Treasurer A. U. A.

*** The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Thirty Dollars from the Ladies of the First Parish, in Haverhill, by the hands of Rev. Mr. Folsom, to constitute their Pastor a Life Member.

*** We understand that the Rev. Andrew Bigelow, late of Taunton, has received an unanimous invitation to take the pastoral charge of the Society in Danvers, of which Rev. Mr Sewall was recently Pastor.

OBITUARY.

For the Register and Observer.

MRS. MEHITABLE HARTT.

Died in New Ipswich, N. H. on Tuesday evening, Dec. 27th, Mrs. Mehitable, widow of the late Edmund Hartt, Esq. of this city, in the 77th year of her age.

How often are we reminded, as we pass through this world of change, that the grave is a land without order, and how uncertain are all human events. In that silent abode are laid the infant of a day, the youthful heart, that was once full of hope with a fair promise of length of days; and there also are those who have passed through all life; vicisitudes and trials, and have patiently waited till their change should come. There they are laid side by side, parents and children, husbands and wives, lovers and friends, their labors all ended, and their earthly accounts closed.

Such were my reflections, as I followed my aged and lamented friend to her last resting place. In early life she devoted herself to her Heavenly Father; in meekness and humility she followed the example of her Savior, and after a long and happy life, during which she was constantly engaged in acts of usefulness and love, she has passed from this scene of trial and change, to the rewards of the just. The subject of this notice was not known far beyond her family circle, and a few particular friends. She walked not among the rich and the gay, but with the humble and lowly. She preferred the quiet retreat of the family circle, and the private duties of life; and if amidst those duties she could give relief to the suffering, and dispense happiness and comfort, the object of her life was answered. During the latter part of her life, when decaying nature was admonishing her that she must soon go hence, it was sweet to look in upon her and behold her surrounded by her children and grand children, breathing out words of kindness and love, and to witness the calm serenity with which she moved and spoke. You at once felt the meaning of the words, 'Having our conversation in Heaven,' come over you, and the very place seemed hallowed. I was always fond of the society of aged people, but when to age is added the ornaments of a holy and virtuous life, they become to us almost as messengers from the unseen world to guide our feet in the way of truth; and when they are departed, we mourn only for ourselves, that we have lost the heavenly guide. Such a peaceful life as was hers, and such a happy death, should never depart from our remembrance, but should be cherished in our hearts as a silent monitor to preserve us from evil.

Our departed friend was a native of Boston, but was in the habit of passing the summer months with a daughter in New Ipswich, N. H. It was at the latter place that she sickened and died. Her remains were brought to this city and deposited amidst the graves of her family and friends. I have prepared this imperfect sketch not to gratify a few friends merely, but to give another instance of a Christian's triumph over death. Our friend early in life united herself with a church of our faith. She has ever since borne honorable testimony of its efficacy in sustaining the spirit under trials and afflictions, and at last, in the trying hour, when flesh and heart were failing her, and the spiritual world was opening upon her vision, she gave evidence of the most unfaltering faith in the promises of her Redeemer, and to go to him was to her, as she said in her last moments, 'going home.' O 'blessed are the dead who die in the Lord,' for they live again. Though to the outward sense they seem to die, yet they live; for in that spiritual world they rejoice, and are arrayed in the white robes of the Saints; their weeping and mourning are exchanged for songs of praise, and in the light of the Heavenly world they rejoice with joy unspeakable and full of glory.

'O, when the hours of life are past,
And death's dark shade arrives at last,
It is not sleep, it is not rest;
Tis' glory opening to the blest.

'No storms shall ride the troubled air;
No voice of passion enter there;
But all be peaceful as the sigh
Of evening gales, that breathe, and die.'

Boston, Jan. 7th. G.

GENERAL INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

The members elect, of the Senate and House of Representatives of this State, assembled at the State House, in this city, on Wednesday, 4th inst.

The Senate was organized by the election of Phinens W. Leland, as President, he having 12 of the 23 votes cast; and Lewis Josselyn clerk, he having 13 of the 24 votes cast. The Senate adopted for the present, the rules and orders of the last session.

The House of Representatives was called to order, by Mr John C. Gray, the oldest member of the Boston delegation. On collecting the certificates of membership, it was found that 349 members were present.

The oaths of office having been administered, the House, (with Mr Gray in the chair) proceeded to give their votes for a clerk. Mr. Luther S. Cushing was declared to be elected, he having 176 votes.

Mr. Cushing, the clerk, then took the chair, and stated that the next business would be the election of a Speaker.

A debate then arose, in regard to the credentials of Mr. Nash, who claimed to be a member elect from the town of Whately. It was wished that his right to a seat might be tested, before proceeding to the election of a Speaker, but the motion was laid on the table.

Two ballotings for Speaker resulted in no choice. The leading candidates, Thomas Kinnicut of Worcester, and Seth G. Thomas of Charlestown, having each 173 votes, at the first balloting.

A further discussion of the claims of Mr Nash to vote, took place, and continued through Wednesday and Thursday. On Friday it was decided that he should not vote. The House then proceeded to ballot for a Speaker. On Saturday the Hon. Dan'l P. King of Danvers was elected. On the same day the usual public religious service was held. The sermon was by Rev. Mr Jackson, of Andover.

In the Senate Rev. Mr Rogers of this city, was elected chaplain. But little business has been transacted in the Senate. The President of that body resigned his office, on the 11th.

In the House, Rev. Mr. Kirk and Rev. F. D. Huntington have been elected chaplains.

Boston Primary Schools.—There are one hundred and four primary schools in this city, containing six thousand, five hundred and forty-one pupils—there are also thirteen grammar schools, containing six thousand, six hundred and eight pupils; besides one English High School and one Latin school. The total number of pupils in all these schools is thirteen thousand, four hundred and five, in a population of ninety-three thousand inhabitants. There are thirty-seven male and one hundred and sixty-six female teachers. The charge for the support of the public schools for the financial year 1841-42, exclusive of the expense of erecting a new school house, was one hundred and twenty thousand, four hundred and eighty-eight dollars, or the moderate charge of eight dollars and ninety-eight cents per annum for each pupil.

Eastern Steamboat Route.—The Portland American says—'We are advised, on good authority, of arrangements now in progress, for the accommodation of the steam-travelling public, on our waters, next season. The North American Steam Navigation Company, intend to place three boats on the several eastern routes,—the Charter Oak, the Telegraph, and a new boat now building, to be called the Penobscot. One of these boats will be employed on the route from St. John, Eastport and Calais to Boston, touching at some intermediate point, hereafter to be selected, on the coast of this State. Two of them will constitute a line between Bangor, Portland and Boston.

Abstract of the Report of the Secretary of the Navy.—This Report states that the Home Squadron has been put in commission as directed by Act of Congress, but as the number of vessels allowed was too large for the services, he has assigned that squadron the duty of the West India station in connexion with it. The steamships are found to be too expensive and are to be taken out of commission.

An increase of force is recommended in the Pacific, to give countenance to the settlement on the Columbia River—the trade of which is represented to be fast leaving our hands and falling into that of the English. A large force is also recommended on the African coast, for the protection of our trade in that quarter; and a squadron for the Gulf of Mexico for the countenance of the large portion of our commerce engaged in that quarter.

The Secretary does not urge the building of any new vessels, but that those now built shall be put in commission. He also earnestly urges that the Navy be at once put on a proper footing, and its abuses reformed—for which purpose he recommends that Naval Schools for the education of officers be established on shore, and that no boy shall receive an acting appointment until he has passed a given time at them, and that their admission shall be regulated the same as the Military Academy at West Point.

Higher grades of Officers are recommended for the purpose of rewarding meritorious officers, who will necessarily remain obscure under the present system. He also says that an increased force of Marines is almost indispensable.

The employment of articles of American production, for all the purposes of the Navy, is warmly recommended, thus to afford encouragement to our own manufacturers and artificers. A reduction of the wages paid at the Navy Yards is urged, and a more strict inquiry in regard to the quality of articles to be furnished for the Navy to be made, articles having been furnished of late that have not lasted more than one-third of the time commonly allowed.—*N. Y. Express.*

New Microscope.—The celebrated optician, Mr. Carey of London, has recently constructed for the Polytechnic Institution, a new oxy-hodrogen microscope of immense power. The vast improvement which has been effected in this singularly interesting scientific instrument may be estimated, when it is known that formerly the utmost power of microscopes did not magnify objects more than four or five thousand times, whereas the microscope in question consists of six powers, increasing from one hundred and thirty times to *seventy-four millions of times.* The application of the oxyhydrogen light, which is now too generally known to require description, produces an intensely brilliant flood of rays upon a disc twenty-seven feet in diameter. Upon this disc the minutest objects are magnified to a monstrous size. The eyes of a common house-fly, which a pin's point would cover, is so magnified as to cover the entire disc, its seven hundred and fifty lenses appearing like the regular spots, in a large carpet hung against the wall. The wings of locusts, the sting of the common bee, and other varieties of insect architecture, are beautifully displayed in this extraordinary expositor of the minute wonders of nature.

American Colonization Society.—Efforts have recently been made in Portsmouth, N. H. to aid the Colonization Society. A Committee of respectable gentlemen called the attention of their fellow-citizens to the subject by the following statements.

The practicability of colonizing people of color on the coast of Africa is demonstrated. Twenty-two years have now elapsed since the colony at Liberia was founded, and its present flourishing condition furnishes conclusive proof of the wisdom of its organitors and the perpetuity of its institutions. A colony of more than seven thousand persons, firmly established; well ordered, and well governed; prosperous in trade, moral and religious in character; with schools and churches, courts of justice, and a periodical press; enlarging its territory and growing in strength; respected by all who have visited it and exerting a salutary and extensive influence over the native tribes; now offers an asylum for the colored population of our country. The experiment has been made too under the most inauspicious circumstances. Funds have been scantly supplied, opposition has been strong, time has been scarcely given for any profitable return, and little choice could be exercised in the subjects for colonization,—and yet under all these disadvantages right has been acquired over four hundred miles of sea-coast and forty miles inland,—twelve towns have been built, commerce and husbandry are lucrative, the acclimating fever is completely under medical control, all the elements of a flourishing community are in active motion, *and the ability of the colored race for self government has been conclusively demonstrated.* In a word the colony at Liberia constitutes the germ of a mighty empire. And though last, yet not least, it has done more for the suppression of the slave trade, (which had increased since the year 1780 to the present time, from 80,000 to 200,000 persons torn every year from Africa,) than Great Britain with her treaties, and all the civilized world together.

The undersigned also believe, that the Colonization Society is doing much towards breaking down and eradicating from our land the great evil of slavery—Proposing a practicable good on safe grounds in every stage of its progress,—interfering not with the political institutions of the country, but acquiescing with the public authorities,—bringing kindness in its tone and reason in its argument with the slave-holder,—offering him the only means of which he can often times avail himself to be rid of holding men in bondage,—and demonstrating to the view of all concerned, how emancipation may be effected with advantage and not danger to the public, with benefit and not ruin to the slave,—it has already induced hundreds of our fellow citizens at the South to educate and prepare for freedom the sons and daughters of bondage, and is at the present moment enlisting the sympathies of many in their behalf.

The Pennsylvania Colonization Society in connexion with a recent address to the clergy, gives the following statistical account.

Statistics.—Liberia is on the western coast of Africa between 5 degrees and 7 deg. 40m north latitude, being a nibuntainous, well watered, heavily timbered, and most productive country. Its chief exports are camwood, palm oil, and ivory. It produces valuable crops of cotton, rice, indigo, pepper, coffee, sugar cane, &c., &c.

It has a population of 4,000 American colonists, and 30,000 natives.

It contains eleven settlements or towns, of American settlers; the two most distant being 300 miles apart, on the sea coast; the others at various distances intermediate, and up the rivers.

Its territory, procured by purchase, contains nearly 500,000 acres of good land, and other large tracts can be easily obtained of the native owners in the same way. Efforts are now in progress to purchase the territory of N. Cess, until lately a slave factory, and also the territory of other native chiefs.

The government is modeled after our own, and is purely republican—administered almost wholly by colored people.

Agriculture is thriving and rapidly extending. During the past year nearly 50,000 coffee trees were planted; a large field of sugar cane was cultivated, and samples of sugar and coffee, the result of free labor, were sent to America.

Four printing presses are in operation: two newspapers are regularly issued.

Twenty-three schools are in operation.

Twenty-one churches are organized, some of them composed of native converts.

More than thirty ordained ministers are engaged in religious teaching. The Methodist Episcopal Church numbers not less than 900 members, colonists and natives—400 children in their schools, 15 or 20 preachers, and 10 or 12 teachers.

Many sabbath schools are regularly attended from sabbath to sabbath.

And on the whole, the colony never appeared better than now; nor so entirely attractive to its friends on the ground of its great usefulness.

The slave trade, which twenty years ago was exceedingly active along the whole coast of Liberia, is now extinct, not a slave trader daring to carry on the trade longer. As a result most beneficial, the native tribes are now all at peace, referring cases of disagreement to the arbitrament of the colonial governor.

Extraordinary Discovery.—At the conclusion of the lecture at the Polytechnic Hall, Falmouth, Mr Robert Hunt, the secretary, announced the discovery by himself of a metalic plate which would receive, by mere contact, impressions of any printed page, an engraving, or the like. This discovery was arrived at by following out the recent discoveries of Moeser, that bodies were constantly making impressions upon each other in absolute darkness, by the agency, as he considered, of latent light, but which Mr. Hunt thinks he has certain proof of being latent heat. The impression received on the metal is at first invisible, but is readily brought out by the means of any vapor. Mr. Hunt exhibited some specimens of wood and copper-plate engravings, copied from the paper into the metal. These copies exhibted every line of the original, and were far more distinct than any of the early daguerreotypes. Mr. Hunt proposes to call this new art thermography.—*West Briton.*

Island of Madeira.—This Island was visited on the 24th of October, by a most calamitous and awful rain-storm, which swept the island. The following is from the Lisbon Revista.

'The surface of the island is hardly recognizable; the bridges have disappeared; the roads are ruined; orchards, vineyards, devastated; country dwellings laid low; houses swept away, others in ruins, and many damaged. It is reckoned that two hundred are in this condition.

Such is the description we take from the Lisbon Revista Universal of this most awful catastrophe, confirmed by private letters. And yet this is not all! On the 26th, two days afterwards, a furious storm assailed the shipping in the roads, of which, as yet, we have no particular account. The Revista says: 'The shipwrecks, with which the sea on the 26th endeavored to vie with the disasters on shore, after the description of these, would insufferably increase the anguish of the narrator and his readers.'

Subscriptions in aid of the sufferers, will be received by Arch'd Foster Esq, acting vice Consul for Portugal and Boston, at No 70 State street.

Western Railroad—Passenger Receipts since the advance of fares, 1842, week ending December 29th, $2968
31st, 2890
Aggregate, $5858
Passenger Receipts for two weeks ending Dec 3d, before advance of charges, $8058
Diminution, 2199

On the Boston and Providence Railroad, the Passenger Receipts were larger on the week ending Dec 24th, than on the week ending Dec 3d.

Late from England.—By the arrival of the Rochester, at New York, we have English dates to Dec. 6th. The overland mail from India has arrived, but the accounts were the same as those received by the express mail. The English news is unimportant.

France—French papers of 7th and 8th Dec are received, but there is but little news of interest. Discussions are carried on in the papers respecting predicted changes in the ministry.

Spain.—The latest news from Spain is by way of France, and only to Dec. 31. We are told that the Regent, Espartero spent the whole of the day of the 30th in negociations with the New Junta and terms had been proposed by the latter, which it was thought the Regent would not agree to. Many people were leaving the place, and many superior officers and magistrates had taken refuge at Pierpignan. The first President of the Cour Royale had fled to France.

Under date London, Dec. 7th, we find the following paragraphs.

The Augsburg Gazette states, from Athens, that the British and French Ambassadors have delivered notes to the Greek government, complaining of the enormous custom duties, and declaring that all commercial relations with Greece will become impossible unless they be diminished.

Accounts from Constantinople to the 17th; Alexandria to the 16th, and Smyrna to the 19th, possess no interest. The Egyptian news is entirely occupied with the disaster of the mortality amongst the cattle, which has inflicted a heavy blow upon commerce, as the Pacha will not effect any more sales; all the provision being wanted for home consumption.

THE YOUNG MEN'S BENEVOLENT SOCIETY.

A public meeting of the Young Men's Benevolent Society will be held at the Central church, Winter street, on Monday evening next at 7 o'clock.

GEORGE A. BROWN, *Secretary.*

The meeting of the Young Men's Benevolent Society, referred to above, will be held at the Rev. Mr. Rogers' church, in Winter street. Rev. Mr. Huntington, Kirk, Clark and others will address the meeting.

This excellent Society has been long established and is widely useful. It embraces those of all denominations and is well worthy the co-operation of all who are interested in benevolent effort.

We recommend all young men in particular, to be present at this meeting, which we believe will be one of uncommon interest. A collection will be taken—but the great object will be to give information in respect to the means of operation, and to show the peculiar demands for action at this time.

TEACHER'S SOCIAL UNION.

The Meeting of this Association is postponed from Monday evening, Jan. 2d, to Monday evening, Jan. 16th, to meet at the Suffolk street Chapel, at 7 o'clock.

Question: What manner of effort should be made to give the Sunday School that influence which it must have to enable it to accomplish its design.

DAVID PAIGE, *Secretary.*

SUNDAY EVENING LECTURES.

A course of Lectures will be delivered on Sunday evenings, in the following Churches successively—Federal street Church, Second Church, Bulfinch street Church, and South Congregational Church. The first Lecture will be delivered in the Federal street Church, (Rev. Mr. Gannett's) next Sunday evening, at 6 1-2 o'clock.

DR. WALKER'S LECTURES.

We are happy to inform our readers, that a friend, experienced and skilful in the work, has promised to furnish us with full and accurate reports of Dr. Walker's interesting Lectures at the Lowell Institute. We have received the report of Tuesday's Lecture, but have not room for it this week. It will appear in our next.

MARRIAGES.

In Dover, by Rev. Mr Sanger, Mr Amos Colburn, of Dedham, to Miss Clarissa Sawin, of Dover. Also, Mr Francis Day, of Upton, to Miss Lucy Whiting, of Dover.

At Cincinnati, Dec. 27th, Hon. Bellamy Storer, to Sarah Comstock, both of C.

At New Orleans, 24th ult, (at the residence of Henry Hopkins, Esq.) by Rev. Theodore Clapp, F. A. Lumsden, senior editor of the Picayune, to Blanche, second daughter of Capt Robert Spedden, of N. O.

DEATHS.

In Charlestown, Jan. 5th, Mr. Francis Lawrence, 50; on the 11th inst, Mrs Mary Tufts, relict of the late Nathan Tufts, Esq., 82.

In South Boston, on the 4th inst. Edward F., infant son of Samuel and Elizabeth G. Kent, six and an half months.

'Jesus said, 'suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.' Matt. xix. 14.

At Eastport Me. December 24th, Charles Moorfield, eldest son of the Rev. Charles A. Farley, aged 4 years.

In Framingham, the 2d inst. Doctor John Angier, aged 81 years and six mos.

In Reading, Mr Peter Flint, (brother to the late Mr Timothy Flint), 66.

In Shirley Mass, Nathaniel Holden, Esq. aged 80.

In Cincinnati, Dec 19, Mr Thomas Farley, 38, son of the late Jabez Farley Esq, of Ipswich, Mass.

In Kingston, Lenoir co, N. C, Dr William Holland, in the 38th year of his age, a native of Massachusetts.

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

LORD BYRON and some of his Cotemporaries, with recollections of the Author's Life, and of his visit to Italy, with portraits, by Leigh Hunt: 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3 4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes: kid and lace; kid low lace; kid slips and ties; &c. &c. Gents Calf Water Proof Boots, Fine Calf Boots; Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather and Lace, Boots and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as the discount of twenty per cent will be made from former prices. THEO. BELL 155 Washington street, opposite the Old South Church. j14

THOUGHTS ON SPIRITUAL SUBJECTS, translated from the writings of Fenelon—just published and for sale at SIMPKINS'S, 21 Tremont Row. j7

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise on Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

SERVICES AT THE Ordination of Rev. Amos Smith—A Sermon preached at the Ordination of Rev. Amos Smith, as collegue Pastor of the New North Church in Boston, Dec. 7, 1842, by Francis Parkman, D. D., with the charge, by Rev. E. S. Gannett—Right Hand of Fellowship, by Rev. Mr Huntington, and an appendix. This day published by W. CROSBY & CO, 118 Washington st. j7

NEW MAGAZINE, No. 1.—The Pioneer—a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter, with articles from John Neal, J. S. Dwight, W. W. Story, J. R. Lowell, James Veray, etc., with three elegant engravings—price, 25 cents a number—subscriptions $3 per annum. Received and for sale by W. CROSBY & CO, 118 Washington st. j7

BOOKS IN RICH BINDINGS—Shakspeare Gallery; Poetic Wreath; Scott's Lay and Ballads; Kirk White's Poems; Sacred Poetry; Pope's Works; Milton; Gray; Goldsmith; Hemans; Thompson; Shakspeare; Byron; Poetry of Flowers; Lady's Book; Johnson's Life and Works; British Poets; Gallery of the Graces; Letters from under a Bridge; Spanish Ballads; Mrs Sigourney's Pleasant Memories—Greenwood's Sermons of Consolation—Channing's Works, 5vols.

Juveniles—Illustrious Children, by Mrs Strickland—Young Islanders—Quentin Harewood—The Rollo Books—The Lucys—The Jonas Stories; Mary Howitt's Works—Miss Martineau's do—St. Nicholas Annual—Useful Stories—Hudson's Stories—Flower People—Fontaine's Fables—Boys and Birds—Gem—Kings of England, etc.

The above are selected from a large collection of works, suitable for presents, to which we would invite the attention of those purchasing. A good collection of handsomely bound Bibles, Prayer Books, etc. For sale by J. MUNROE & CO, 134 Washington st. d31

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING.

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BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corsets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

COPARTNERSHIP NOTICE.

THE SUBSCRIBERS have formed a Copartnership with Mr JAMES KELT, Jr. for the purpose of carrying on the Publishing and Bookselling Business, at their old stand, No. 133 1-2 Washington st., under the firm of SAXTON, PEIRCE & CO. Also, for the purpose of carrying on the Auction and Commission Business, for the sale of Books, Stationery, &c. at No 57 Washington st., up stairs, under the firm of CHARLES H. PEIRCE & Co. SAXTON & PEIRCE.

Boston, Nov. 21, 1842.

THE LIBRARY OF THE LATE REV. THADDEUS MASON HARRIS, D. D.

WILL BE SOLD at Auction, on Thursday, January 26th, 1843; by Howe, Leonard & Co., at Corinthian Hall, corner of Milk and Federal streets, up stairs.

Sale to commence at 10 o'clock, A. M. This Library consists of many valuable works upon Theology, History, &c., and a great many of them contain manuscript Critical Notices, by the late learned owner, which will render them particularly valuable to his numerous Friends. jan 14

HOLIDAY GIFT FOR 1843.

A CHRISTIAN Father's Present to his Family, the most splendidly illustrated and cheapest work ever issued on the American Continent, containing more than five hundred engravings, entirely new and original, designed and executed by the most eminent artists of England and America. Cost of preparing the work, $5000. Price, $2,50.

Bible Biography, or the lives and characters of the principal personages recorded in the sacred writings; practically adapted to the instruction of youth and private families; together with an appendix, containing thirty dissertations on the evidences of divine revelation, from Timson's Key to the Bible; being a complete summary of Biblical knowledge, carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures, Robert Sears, Editor. Embellished with several hundred engravings on wood, illustrative of scripture scenes, manners, customs, &c.

Also, another new and beautiful work, just received from the Press by R. Sears, containing 500 pages of reading matter and 500 beautiful engravings, Wonders of the World, in nature, art and mind, comprising a complete library of useful and entertaining knowledge. The Engravings of views of Cities, Edifices and other great works of Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the manners and customs of different Nations, Religious Rites and Ceremonies, Cataracts, Volcanoes, Curiosities, Trees, Beasts, Birds, Fishes, Reptiles, and the numerous objects contained in the fossil, vegetable, mineral and animal kingdom.—For sale by OTIS BROADERS & CO, 120 Washington street, Boston, up stairs. d24

LIVERMORE'S COMMENTARY—The Four Gospels, with a Commentary, by Abiel Abbot Livermore, vol 1, Mathew; vol 2, Mark, Luke and John, third edition, published and for sale by J. MUNROE & CO, 134 Washington st. d10

GOOD BOOKS FOR PRESENTS.

REFLECTIONS in Retirement, 2d edition—this day published.

Selections from the writings of Fenelon, by Mrs Follen.

Ware's Discourses; Ware on the Formation of Christian Character.

Greenwood's Lives of the Apostles; Brooks's Monitor; Furness's Prayers.

Butler's Analogy of Religion; Latimer's Sermons; Dewey's Sermons; Moral and Spiritual Culture, by R. C. Waterston.

Channing's Works; Selections from Jeremy Taylor; Last Days of the Savior; Womans' Mission.

Livermore's Commentary; Ware's Life of the Savior; Alice Bradford, or Experimental Religion.

Farr's Family Prayers; Living for Immortality, by John Foster; Imitation of Christ, by Thomas A. Kempis; Greenwood's Sermons of Consolation.

Offering of Sympathy; Meditation for the afflicted and sick; Ware's Inquiry Concerning Religion.

Milman's History of Christianity; Mosheim's Church History—for sale at SIMPKINS'S, 21 Tremont Row. d24

GIFT BOOKS FOR CHRISTMAS AND New Year—WM. D. TICKNOR, corner of Washington and School sts, has for sale a beautiful assortment of Annuals and other books for Presents, among those already received are the Keepsake, Book of Beauty, Friendship's Offering, Forget Me Not; Drawing Room Scrap Book; the Gift, Christian Souvenir, Rose of Sharon, Juvenile Scrap Book, the Rose, &c.; all with splendid illustrations, and bound in elegant style. Fine editions of standard works, also in rich bindings, among which are Lockhart's Spanish Ballads, new edition, beautifully illustrated; Lalla Rookh; Campbell, Rogers, Byron, Wordsworth; Hemans; Burns, Crabbe, Moore, Clarendon's History of the Rebellion; Waverly Novels; Marmion; Childe Harold; Percy's Reliques of Ancient Poetry; Spenser's Fairy Queen, Moliere, Racine, Fontaine's Fables, with illustrations; Tennyson's Poems, Motherwell's Poems, Longfellow's Voices of the Night and Ballads; Willis, Bryant; Greenwood's Sermons; Chs. Lamb's works, Griswold's Poets and Poetry of America; Keese's do; Velvet Bibles; Church Prayer Books, Campbell's British Poets, Fenelon, &c. All the new Juveniles for sale as above. d24

NOVEMBER TRACT, No. 184—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Ezra S. Gannett, being No 184 of Unitarian Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

THE SLEEPWAKER—The Sleepwaker, a tale from the German of Heinrich Zschok

POETRY.

From the North British Advertiser.

THE STARS OF NIGHT.

Whence are your glorious goings forth,
Ye children of the sky,
In whose bright silence seems the power
Of all eternity?
For time hath let his shadow fall
O'er many an ancient light,
But ye walk above in brightness still—
O glorious stars of night!

The Vestal lamp in Grecian fanes
Hath faded long ago;
On Persian hills the worshipped flame
Hath lost its ancient glow;
And long the heaven-sent fire is gone,
With Salem's temple bright;
But ye watch o'er wandering Ismel yet—
O changeless stars of night!

Long have ye looked upon the earth,
O'er vale and mountain brow;
Ye saw the ancient cities rise,
And gild their ruins now:
Ye beam upon the cottage home,
The conqueror's path of might,
And shed your light alike on all,
Ye priceless stars of night!

But, where are they who learn'd from you
The fates of coming time,
Ere yet the pyramids arose
Amid their desert clime?
Yet still, in wilds and deserts far,
Ye bless the watcher's sight,
And shine where dark hath never been—
O lonely stars of night!

Much have ye seen of human tears,
Of human hope and love;
And fearful deeds of darkness too,
Ye witnesses above.
Say, will that black'ning record live
For ever in your sight,
Watching for judgmentson the earth—
O sleepless stars of night!

Yet glorious was your song that rose
With the fresh morning's dawn,
And still amid our summer sky
Its echo lingers on:
Though ye have shone on many a grave
Since Eden's early blight,
Ye tell of hope and glory still—
O deathless stars of night!

MISCELLANEOUS.

[From the Rochester Democrat.]

THE LOST FOUND.

We had frequently observed a heart broken looking lad pass by with a gallon oil can in his hand. His tattered garments and melancholy face, were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whiskey-jug. Having seen him pass twice in one day with his ever-present can, we had the curiosity to accost him, and did so by inquiring his residence.

'I live,' said he, 'five miles from the city on the ——road.'

'You have been to the city once before to-day, have you not?'

'Yes, Sir, I came down this morning but I couldn't get what I was sent for, and I had to come again.'

'What was you sent for my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm,'

'Why sir it was whiskey that I was sent for. Father had no money, and he sent me to Mr ——'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back again.'

'How do you expect to get it now, when you couldn't get it in the morning?'

'Why, Sir, I have brought a pair of shoes which sister sent mother. Mr.—— will give me whiskey for them. He has got two or three pair of mother's shoes now.'

'Do you like to carry whiskey home, my boy?'

'Oh no! Sir, for it makes me feel unhappy; but I can't help it.'

We took the responsibility of advising him not to fulfil his errand and returned home with him. The family we found consisted of husband, wife, and four children—the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold, blustering day. The north wind blew harshly, and came, roughly, and unbidden, through the numberless crevices of the poor man's hovel. A few black embers occupied the fire place, around which were huddled the half naked children, and the woe stricken mother and wife. Her face was haggard—her eyes sunken—her hair dishevelled—her clothes tattered and unclean. She was seated on an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in her arms. It had been sick from its birth, and it was seemingly struggling to free itself from the harsh world into which it had, but a few months previously, been ushered. There was no tear in the eye of the mother, as she gazed upon the expiring babe. The fountain had been long before, dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the past—the days of her own infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—never to be realised—to spend a life of misery with a sot. Broken-hearted—cast out from society of her former friends—frowned upon by the good society and humane—spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this woe stricken-mother kneeled a litle girl of five or six years, down whose sallow cheeks tears were coursing; and who ever and anon exclaimed, 'poor little Willie, must you die?' 'Oh! mother, must Willie die?' and then kissing the clammy sweat from little Willie's brow covered her face with her tattered apron and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half-dead embers a potato, which he broke open with the remark, 'Mother may I give this to little Willie. May be he's hungry. I'm hungry, too, and so is sister; but Willie's sick. Give him this potato, mother.'

'No poor boy,'said the mother. 'Willie will never be hungry again. He will soon be dead.'

'This remark drew all the children around the mother and dying child. The father was sitting upon what was intended for a bedstead, without hat or shoes or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he was afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshhold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved.—Slowly advancing to where his wife was seated, with quivering lips, he whispered, 'is Willie dead?'

'Yes,' James, the poor babe is dead!' was the choking reply of the mother who still sat gazing upon the face of her little one. Without uttering another word, the long brutalized father, left the house, muttering as he left, 'My God how long?'

At this moment, a kind-hearted lady came in, who had heard, but a few moments before, of the dangerous illness of the child.

She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did: while we followed the father.

We related to him the circumstances which led us to his house, and briefly spoke of the misery which inevitably followed in the wake of intemperance.

'I know it, Sir,' said he. 'I have long known it. I have not always been what you see me. Alcohol and my appetite have brought me to this depth of degredation.'

'Why not master that appetite? You have the power. Thousands have proved it.'

'Sir, I believe it. I have seen others as far reduced as myself, restored and happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself.'

'Well, will you now make the effort?'

'I will. It has occupied my thoughts during the whole morning, and now in the presence of the almighty God, I swear never to touch the accursed thing which has ruined me and made beggars of my family.

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to his wife—and producing a pledge, the whole family signed it upon the table which held the body of their dead child!

The scene was an affecting one. * * *

Two years had passed, when the incident was recalled to our mind by a shake of the hand from a gentleman who was returning west with a stock of dry goods which he had just purchased in New York. It was the man who signed the temperance pledge by the body of his dead child.

LAWYERS IN MASSACHUSETTS.

The first lawyer in Massachusetts, was one Lechford, who came over in 1637, and returned to England in 1641. He published a pamphlet, called 'Plain Dealing,' in which he says, that when he came to New England, he found that every church member was a bishop, and not inclining to become one himself, he could not be admitted a freeman among them. This man, having committed some offence in the colony, was debarred from pleading any man's cause but his own. The first settlers in the Massachusetts Bay Colony did not recognize the law of England, but declared their own laws, and the law of God, to be their rule.

In 1654, there were attorneys here, as appears by a law passed that year, prohibiting every person who was an usual 'or common attorney, in any Inferior Court, from sitting as a deputy in the General Court.' It is probable that the attorneys of those days were *not* of much importance in society.

During the short but tyrannical reign of Sir Edmund Andros, his Secretary, the odious and rapacious Randolph, gives some account of the lawyers of that day. This man, in his office of Secretary, considered himself entitled to all the clerkships in the country. In a letter to a correspondent in England, dated the 24th January, 1687, he says, 'I have wrote you the want we have of two or three honest attorneys, if any such thing in nature. We have but two! One is West's creature, and came with him from New York, and drives all before him. He takes extravagant fees, and for want of more attorneys, the country cannot avoid coming to him. I have wrote Mr. Blackthwaite the great necessity of judges from England.'

In 1701, we find the first institution of regular judicial proceedings. The attorney's oath, now in use, was then provided for. The law of 1714, which required the indorsement of writs, provided that no person should 'entertain more than two of the sworn allowed attorneys as law that the adverse party may have liberty to retain others of them, to assist him upon his tender of the established fee, which they may not refuse.' The fee was twelve shillings.

During the eighty years, which elapsed between the establishment of courts under this charter, and the commencement of the revolution, thirty-two judges were commissioned to the superior bench. Paul Dudley, Edmund Trowbridge, and William Cushing, were the only lawyers among them. Among the eminent men of charter days, were Auchmuty, father and son, Read, Pratt, Gridley, Trowbridge, Adams, Otis, and the learned and pious Thatcher. In the last years of the charter, appeared the learned, eloquent, and undaunted Quincy, who did not live to see the commencement of that emancipation, which he so earnestly labored to secure. His address to the jury, in the trial of the British soldiers, November, 1770, (accused of the massacre in March of that year,) suffers by no comparison as to its eloquence. The argument of the senior counsel, John Adams, was exceedingly elaborate and learned. Considering his known devotion to the cause of liberty, at that time, it required no little independence to appear in defence of the prisoners, when the popular sentiment was so highly adverse to his side of the case. It may add something to the merit of assuming this defence, that its labors were, probably, gratuitous. In the printed history of this remarkable trial, which continued through eight days, the counsel for the crown were Robert Treat Paine and Samuel Quincy, though the indictments were signed by Jonathan Sewall, then Attorney General. The counsel for the prisoners were John Adams, Josiah Quincy, Jr., and Sampson Salter Blowers, (who died only a few weeks since.) The latter does not appear to have addressed the jury. The Judges were Benjamin Lynde, John Cushing, Peter Oliver, and Edmund Trowbridge, all of whom charged the jury. Capt. Preston was tried the preceding October. Dr. Eliot says, in his biographical dictionary, that John Adams and Robert Auchmuty were his counsel, and that 'no plea was ever more admired than Auchmuty's, though the tide of prejudice was much against his cause.'

Before the revolution the Judges wore scarlet robes with deep facings and cuffs of black velvet, with bands and powdered wigs adorned with black silk bags. This costume was not, probably, worn during the revolution. If it was not, it was resumed soon after its close. It was laid aside, it is supposed, because it was not suited to the simplicity of our form of government. The last appearance of the Judges in gowns, was at the funeral of Governor Hancock, in October, 1793, when they wore black silk. Barristers wore black silk gowns, bands, and bags. Before the revolution, lawyers commonly went the circuits with the courts. Eight dollars was the fee in a cause of magnitude; but not one in fifty is said to have been such. In the Inferior Court, argument for continuance was usually two dollars; and argument to a jury never exceeded five.

At the time of the revolution there were in the whole Province, thirty-six Barristers and twelve attorneys, practising in the superior court. These, in common with all other persons, were driven to the necessity of deciding whether they would adhere to the royal cause or take the fearful chance of assisting to rescue the country from its oppressors, and on failure of the common effort, to be treated as rebellious subjects. Of those who took the side of their country *sixteen* survived the revolution, and were afterwards distinguished at the bar, or both there and on the bench, and some of them in the highest offices in the gift of the people. Thirteen of them were royalists, and left the country. From the year 1776 to the present time, only two have been appointed to the Superior Bench who were not lawyers.

There was no essential change, but in *name*, in the judicial courts, and in the manner in which official duty was performed, from the commencement of the revolution till the 4th of March, 1800. The Judges were then increased to seven. The Commonwealth was then divided into the Eastern and Western circuits. Three Judges constituted a quorum. There were then two Supreme Judicial Courts. The evils of such an establishment were soon apparent, and the experiment lasted less than four years. In March, 1805, the organization which now exists was permanently established.—*Salem Gazette.*

MODES OF SALUTATION.

The following sketch of the various forms of salutation in vogue among various portions of the 'world's inhabitants,' may be interesting to many.

Laplanders apply their noses strongly against the persons they salute.

In New Guinea they place leaves upon the heads of those they salute.

The inhabitants of the Philippines bend very low, placing their hands on their cheeks, and raise one foot in the air with the knee bent.

Two negro kings, on the coast of Africa, salute by snapping the middle finger three times.

The inhabitants of Canmene, when they would show a particular attachment, breathe a vein, and present the blood to their friends as a beverage.

If the Chinese meet after a long separation, they fall on their knees, bend their face to the earth two or three times, and use many other modes. They have also a kind of ritual, or 'Academy of Compliments,' by which they regulate the number of bows, genuflexions, and words to be spoken upon any occasion. Ambassadors practise these ceremonies forty days before they appear at Court.

In Otaheite they rub their noses together.

The Dutch who are considered as great eaters, have a morning salutation common amongst all ranks, 'Smaakelyk eeten,' 'May you eat a hearty dinner!' Another is 'Hoe vaart awe!' 'How do you sail?' adopted, no doubt, in the early periods of the republic, when they were all navigators and fishermen.

The usual salutation at Cairo is 'How do you sweat?' a dry hot skin being a sure indication of a destructive ephemeral fever. Some author has observed in contrasting the haughty Spaniard with the frivolous Frenchman, that the proud steady gait and inflexible solemnity of the former were expressed in his mode of salutation 'Come esta?' 'How do you stand?' Whilst the 'Comment vous portez vous?' 'How do you carry yourself?' was greatly expressive of the gay motion and incessant action of the latter.

The common salutation in the southern provinces of China, amongst the lowest orders, is 'Ya tan?' 'Have you eaten your rice?'

In Africa, a young woman, an intended bride, brought a little water in a calabash, and kneeling down before her lover, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water. This was considered as the greatest proof she could give of her fidelity and attachment.

PUSEYISM.

The Rev. Mr Oakley, of St. Margaret's, Cavendish-square, London, has just published a prayer book, in which the prayers are printed in English on one page and in Latin on the opposite one, each paragraph beginning with a red letter. The same Rev. gentleman has been long known to have had the altar in his church fitted np in the style of an altar in the Catholic Church.

We are getting on in ecclesiastical matters. Candles on the altar are become the order of the day, now that the Bishops of London's sanction has been given to the practice; and great is the satisfaction of the candle-makers with his Lordship's decision, which will certainly improve their trade. In Shoreditch Church, we understand, the antics of the Puseyite priests are attracting numbers to the Sunday morning's exhibition; but, on Sunday week, when the candles were brought in, and other ceremonies were about to be performed, a considerable number of the more pious part of the congregation rose and left the church. To what these things will grow, it is impossible to foresee. The Evangelical clergy of the Metropolis have had private meetings, at which, we understand, it was deemed the more prudent course to kiss the Episcopal rod and submit to the Rubric. Puseyism, finding nothing to check its progress within the establishment, is assuming every day a bolder tone. Apart from its mummeries, it is essentially a struggle for power; and it now openly aspires to dictate to the state. —*London Patriot.*

IMPROVEMENTS OF THE NILE.

The following account of the plans adopted by Mehemet Ali for carrying into execution the improvements of the Nile, first conceived by the Emperor Napoleon, has been transmitted to Paris by Dr. Labot, who arrived lately in Egypt. The first great work is to be the establishment of a bridge of eighty three arches, running from the point of the Delta to each of the opposite banks of both branches, similar to the Pont-Neuf at Paris. On each side of the spur, a sluice is to be formed for the purposes of navigation. All the eighty three arches are to be also furnished with flood-gates of iron or wood, to be opened or shut, according to the wants of traffic or navigation. A tunnel is to be cut through the spur of the Delta, forming a communication between the two branches of the river. Canals are also to be cut from each branch running to the east and the west, and various minor channels, with sluices for the commerce and irrigation of the country. Above the bridge of the Nile is to be embanked on each side, so as to keep the water always within a certain level. All these embankments will be faced with masonry to give to them solidity and beauty. Concrete will be used for all the submarine works, and the rest will be done with squared stone, rubble and bricks. These materials are found in abundance in Egypt, and even in the immediate neighborhood of the works. Artificial pouzzolane is in general use, being obtainable in all parts of the country from pulverised bricks. This matter, which is analogous to that produced by volcanoes, being mixed with lime and rubble, forms what is called *beton*, or concrete. The cost of the bridge has been estimated at seven million francs, and cannot exceed ten million francs. When once the materials are collected, it will require no more than three years for five thousand men to complete this collossal undertaking, which will vie in grandeur with the celebrated monuments of ancient Egypt. According to a calculation recently made by a Parisian engineer, it appears that the present irrigation of Egypt, though very limited in comparison to what will now be accompanied, cost the labor of two hundred thousand oxen and one hundred thousand men.

OXFORD.

In St. Mary's chapel, where Rev. Mr. Newman officiates, the approximation to Catholic rites becomes daily more evident. The bell rang, on a late occasion, until 20 minutes past 11, A M. When it ceased, an indistinct sound was heard during ten minutes, which proved to be the chant of the clergyman and their attendants in the sacristy. At half past 11, the processson entered the church, at the head of which was a clergyman, who was followed by twenty children in surplices. Rev. Mr. Newman and his Vicar closing it. In a loud tone they sang: 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in. The children took the places assigned them, and the clergyman, Rev. Mr. Newman being in the centre, knelt at the chancel, before a wooden cross placed on the altar.—*Catholic Herald.*

ILLINOIS.

In a Lecture before the Mechanics' Institute of Chicago, by Isaac N. Arnold, occur the following paragraphs, showing the resources of the State of Illinois. Surely such a State is or soon will be, able to pay its debts.

'The State of Illinois contains 35,941,602 acres of as fertile land as any where exists, or 56,158 square miles. It is larger than New York, Ohio, or Pennsylvania. It contains more arable land than all New England, and more than old England and Wales together. Twelve such States as Connecticut could be carved out of it, and a fraction ieft. The Mississippi washes its whole Western frontier. It has the Ohio river on the South, the Wabash on the South-East, and Lake Michigan on the North-East. The Fox, the Rock, the Illinois rivers, and other navigable streams pass through the interior. For productiveness of soil it is without a rival. Its mines of lead and coal are inexhaustible. It had in 1830, 157,000 and in 1840, 476,000 inhabitants. Were it as densely settled as Massachusetts it would now contain 5,000,000 of people. It can, under proper cultivation sustain 13,000,000 of inhabitants, better than it now does its present population.

'There are now probably about 15,000,000 of acres of taxable lands in this State; and the whole taxable property of the State, real and personal, cannot be less than $75,000,000. And this amount is rapidly increasing. Every year is adding thousands of acres to the taxable property of the State, and its value is fast increasing by improvement, by the introduction of labor and capital.'

A NEW YEAR'S WISH.—A Sermon preached in the Federal street Meeting-house, January 1834, by Ezra S. Gannett. Published by Request. A few copies for sale at 50 cents a dozen, by JAMES MUNROE & CO., 134 Washington st. dec 31

GENTS WATER PROOF BOOTS—A first rate article at a low price, at T. H. BELL'S, 155 Washington st. d10

LEXINGTON NORMAL SCHOOL.—The next term of the Normal School at Lexington, for the preparation of female teachers, will commence on Wednesday, Jan. 4th. It is important that all, who intend to join the School next term, should do so on that day, or, at furthest, before the close of the week. dec 31

PHILOSOPHY OF THE HUMAN MIND,—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

ANNUALS FOR 1843—The Gift, 8 engravings, elegant—the Christian Souvenir, edited by I. F. Shepard, 6 engravings—Friendship's Offering and Winter's Wreath, 10 engravings—the Rose of Sharon, edited by Miss Sarah C. Edgartown, 5 engravings. For sale by W. CROSBY & CO., 118 Washington st. n19

REV. DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of Kings Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

THE BIBLE—Coverdale's Translation, Biblia, the Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated into Englishe, 1535, 4to—for sale by WM CROSBY & CO, 118 Washington st. n12

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast supercoding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

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From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hopital.

The subscriber, having made frequent trial of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as the color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

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For the convenience of persons residing out of the city, we have advertised the prices. A liberal discount will be made from above prices, when sold in quantities—orders solicited.

n19 SAXTON & PEIRCE, 133 Washington st.

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

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Northfield, Aug. 13, 1842.

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N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

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PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1-2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

VALUABLE BOOKS—Lord Bacon's Works, Montague's Edition; Lord Bolingbroke's works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v. 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaullay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform binding; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including the Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnett's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smyth's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

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THE next Term of this Institution will commence Dec. 6. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

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Nov. 1842. 3w

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